NERVE CONTROL AND HOW TO GAIN IT

H. ADDINGTON BRUCE

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By

H. Addington Bruce

Author of "The Riddle of Personality," "Handicaps of Childhood," etc.

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PREFACE

THE primary aim of this book is to be practically helpful to persons suffering from nervous invalidism or who feel themselves slipping into the morasses of nervous invalidism. But it is also its author's hope that the book will be found useful to all—those in nervous balance no less than the nervously disturbed—who appreciate the importance of gaining precise knowledge of fundamentals in personal hygiene. That multitudes of people do appreciate this has become increasingly evident to the author, through the many letters he has received from readers of his "Daily Talks" in the columns of the important group of American and Canadian evening newspapers known as the Associated Newspapers. Indeed, the publication of this book is in response to numerous requests for presentation of these "Talks" in the form of a comprehensive survey of the subject of mental and nervous health.

Selection, expansion, and rearrangement have been made with reference particularly to the prevention, as well as the cure, of the functional nervous troubles so common today. No book, it should be clearly understood, can be of more than incidental help to the victim of an organic nervous disease. His chief reliance must always be on the skill of his physician. So, too, as is repeatedly insisted in subsequent pages, many functionally nervous patients are so conditioned that expert treatment of a special kind is imperatively needed by them. But of functional nervousness in general it may be said with assurance that much can be done in the way of self-cure. It is mainly a question of learning to think healthfully and learning to live healthfully. The nervous dyspeptic, the nervous insomniac, all the great army of the nervously "run down," are essentially victims of wrong modes of thinking and living. If they can be induced to think and live aright, their ills fall from them.

In this book, then, are brought together facts with which every functionally nervous

patient ought to be made familiar. They are facts grounded in medical, psychological, and physiological research and observation, as carried on in many lands by trained investigators. They are also facts of significance to persons not now nervous, as indicating means of safeguarding themselves against possible future nervous ailments. Moreover, in presenting these facts the author has made it a point to avoid the form and language of the conventional health handbook, believing that a more intimate, unconventional manner will prove of special value in impressing them convincingly on the reader's mind.

H. ADDINGTON BRUCE.

Cambridge, Massachusetts,
June, 1918.

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NERVE CONTROL AND HOW TO GAIN IT

WHAT NERVOUSNESS IS

NERVOUSNESS is not a disease in itself. It is, rather, a symptom of ill-health from any one of a number of causes, some of which are primarily physical, others primarily mental. It is important that this be clearly understood. Many people do not so understand it, as is evident from letters that have come to me. Typical of these is the query of a correspondent from western Canada:

"What, in your opinion, is the best remedy for nervousness?"

If nervousness is not a disease in itself it is evident that there can be no "best remedy" for it. The thing to do is to ascertain the precise cause of the nervousness in each individual case and to give treatment appropriate to the particular case.

To be sure, as it is my intention to develop in detail, there are certain measures which are beneficial to all kinds of nervous patients. The cultivation of emotional control, pleasant occupation of mind, the taking of sufficient exercise and getting plenty of fresh air, will help any one who is nervous from any cause. In many cases nothing more is needed to bring about a complete restoration to health. But there are many cases in which a cure is out of the question without skilled medical, surgical, or dental aid. For this reason it is well for every nervous patient to seek medical advice as to the proper treatment for his nervousness.

Don't patronize "quacks." Don't dose yourself with some nostrum. Go to a reputable physician, preferably a nerve specialist, and let him advise you. He may find—it is probable he will find—that all you need is a readjustment of your living habits along mentally or physically hygienic lines. He may, however, find that your case is more complicated, that your nervousness is rooted in some organic trouble, or in some unfavorable mental state requiring

expert psychological treatment for its correction.

Among organic troubles most frequently responsible for nervousness, eye weakness due to eye-strain has a prominent place. A pair of well-fitting spectacles may be all that the nervous patient needs. Tooth decay also is responsible for much nervousness. Here trouble is caused both by dental irritation and by poisoning of the system by germs swallowed with food that has been in contact with the decayed teeth. Anything, in fact, that causes digestive disturbance may be a cause of nervousness. The reason is not far to seek.

When a man is well nourished, when his digestion is proceeding smoothly, and his food is being assimilated properly, he necessarily has a sense of organic well-being that of itself tends to make him see life through rose-colored spectacles. But let his food supply be unduly lessened, or, more especially, unduly increased, unpleasant changes in nerve sensations will soon make themselves felt. He may not recognize their origin. But he does know that he feels organically

weak or irritated, as the case may be. His whole tendency is to react excessively to any disturbing experience. Something which ordinarily would cause him at most a slight feeling of annoyance may readily become a source of morbid worry. And nervous exhaustion follows fast on morbid worry's heels.

Wherefore, you who are nervously exhausted, consider your dietetic needs. Make a systematic survey of the food you eat; question yourself rigorously about it. Is it sufficient in quantity? Are you, perchance, eating more food than you really ought to eat, so that your digestive apparatus is sadly overburdened? Or are you indiscreet in your choice of food, with the result that you are poisoning yourself rather than nourishing yourself?

Overindulgence in "stimulating" drinks—such as alcoholic beverages, tea, and coffee—contributes strongly to the nervousness of many people. Others unconsciously help to make themselves nervous by seasoning their food too highly, or by eating too freely of foods that are highly sweetened—cake, pastry, candy, etc. Sugar eaten to excess becomes a

poison to the system. And there are nervous patients who should make it a point to reduce greatly their daily consumption of salt. As is pointed out by a physician who has studied closely the effects of too much salt in the diet:

"Silver and even gold are eagerly exchanged, weight for weight, for salt, in communities remote from adequate supply; for without salt fatal weaknesses soon intervene. On the other hand, excess of salt in food, or lack of water with food, increases the density of the fluids of the body and interferes with many of the finer processes of nutrition.

"Consequently many suffer nervously, because through high seasoning their taste has become perverted, and they are constantly overusing salt. The damage would be greatly lessened if quantities of water were also taken, but underdrinking is a common fault of the nervous, particularly among women."[1]

Do not think, however, that you can adequately compensate for excessive use of salt by correspondingly increasing your allowance of drinking water. Quite apart from the

[1] R. S. Carroll's "The Mastery of Nervousness," p. 55.

amount of salt you use, you probably drink much less water than you should. By drinking more water you will merely come more closely to meeting your body's normal requirements. The thing to do is both to drink more water and to be moderate in the use of salt.

On the other hand, so far as diet is concerned, it may be a question, not so much of dropping certain foods, as of including others —notably milk and eggs—against which many people are unreasonably prejudiced. They think, for example, that milk is certain to make them bilious. Whereas what really makes them bilious is not the milk but the way they think about it. Once they begin to drink it daily, they are likely to be as pleasantly surprised as a certain gentleman with an antipathy for eggs, yet ordered by his doctor to eat at least a couple of eggs every day.

"Eggs," this gentleman's wife reported to the doctor, "always made him bilious when he did not eat them. Now that he is taking them freely they no longer make him bilious."

In like manner those who accuse milk of affecting their digestion adversely will discover that they can digest it readily if only they make up their minds to drink it. And when they are nervous, under weight, and undernourished, they decidedly ought to make up their minds to drink it regularly. If necessary, flavoring ingredients may be added to help in overcoming the old-time repugnance. The important thing is to get the milk into the system, and in abundance. It may mean to the nervous, undernourished unfortunate all the difference between continued invalidism and an unexpectedly rapid return to health and strength.

There are some people, it is true, who seem to have a real physical intolerance for this or that kind of food. Strawberries are poisonous to some, lobsters to others, and so forth. But there are comparatively few people thus built. For the great majority the rule is that any kind of nourishing food can be safely eaten if only there be the will to eat it.

Remember these facts when making a study of possible connection between your

diet and your nervousness. Talk candidly with your doctor about your eating habits. If he desires it, give him a written report on them.

He is also likely to inquire carefully into the condition of your mouth, throat, and nose. Not a few cases of nervousness, especially among children, are symptomatic of throat, nose, or mouth trouble. Nervousness, again, may originate from unsuspected muscular strains, as in the case of persons afflicted with flat foot. In fact, virtually any disordered bodily state may give rise to nervousness as a reflex symptom.

Finally, nervousness may be a symptom of serious brain disease or progressive disease of the spinal column. Happily for the peace of mind of nervous patients, it has this dread significance in only a small percentage of cases. Usually it results from readily remediable physical or mental conditions, and particularly from unhygienic habits.

SIGNS OF NERVE STRAIN

NERVOUS breakdowns, so frequent in this strenuous twentieth century of ours, often seem to come with startling unexpectedness. In reality they are always of gradual development, giving plenty of warning in the way of preliminary symptoms which, if heeded, afford opportunity for putting things to rights.

One of the commonest signs is inability to sleep soundly. Either there is difficulty in getting to sleep, or the sleep is greatly disturbed by bad dreams. Recurrent nightmare in persons hitherto seldom having nightmare is to be looked on with suspicion.

Also indicative of nerve strain is an extreme feeling of tiredness when waking in the morning. Taken by itself, this may not mean much. For morning tiredness is of frequent occurrence among people who have reached middle life; and at any age it frequently is due to wholly external causes,

such as sleeping in an ill-ventilated room. But in conjunction with other symptoms it is a danger-signal of importance, and its possible meaning as an indication of strain must not be overlooked. It is especially likely to indicate this if accompanied by persistent feelings of irritability.

The man or woman who, formerly of a genial enough disposition, finds himself or herself repeatedly giving way to bad temper at slight excuse, may be tolerably confident that for one reason or another the nervous system is getting out of gear. Suddenly developing irritability is indeed a common sign of nervous weakness.

Everybody knows that when one is tired from any cause it is more difficult to control the temper than when feeling fresh and vigorous. If, then, lack of control becomes habitual, there is definite ground for suspecting that the organism is being strained beyond the safety point. The same holds true if, in addition to irritability, there is a growing tendency, without obvious cause, to feelings of discouragement, depression, and lack of interest in one's usual activities.

Another sign of nerve strain is decreasing ability to reason, remember, and pay attention. This is most likely to indicate strain when there is also present a condition of extreme restlessness. Because the brain is tired and the nerves are on edge, the exhausted person finds it difficult to settle down to anything. It may even become difficult for him to sit quietly for any length of time, doing nothing more arduous than reading a novel.

Persistent or frequent headache is a physical symptom sometimes indicative of nervous exhaustion. So is ringing in the ears. Moreover, as nervous exhaustion advances, there is almost a certainty of trouble with the stomach and bowels

Again, the onset of a nervous breakdown may be indicated by loss of self-confidence and the development of panicky feelings of one sort or another. The formerly calm, self-contained, successful man who becomes beset by doubts, and dreads to meet others on even simple matters of business, may rightly assume that he is a victim of nervous weakness. Or progress to a nervous break-

down may be revealed by becoming subject to irrational fears regarding other than business affairs. Sometimes these fears are most obscure and indefinite.

"When I awoke in the morning," one business man confided to me, after recovering from a serious nervous breakdown, "I used to dread getting up. I was afraid to leave my bed. What I was afraid of I could not tell. But I was horribly afraid. And when I did get up, dressed, ate breakfast, and went downtown, I was afraid to open my office door. Sometimes I would stand in the corridor several minutes before venturing to open the door and enter the office. I had a feeling that something terrible would happen to me when I stepped into the office. Nothing ever did happen, but every day I was tormented by the same indefinable fear."

More frequently some specific fear is experienced, notably fear of contracting a disease. People who think overmuch of their health, perhaps going to the extreme of taking their temperature repeatedly, or washing their hands continually to avoid

germ infection, are decidedly people whose nerves are not in good working trim.

The same may be said of those who react excessively to sudden noises, starting nervously at the banging of a door, the honking of a motor car, the scraping of a chair, or even the unexpected sound of another's voice. At times everybody will thus react to sudden noises. But such reaction becomes significant when it is of chronic, day to day occurrence.

These are not the only premonitory signs of a threatened nervous breakdown. But they are the commonest signs, and, when experienced, should be accepted as warnings that it is time to take action that will prevent matters from becoming worse.

HABIT AND NERVOUSNESS

THERE would be far fewer "nervous wrecks" in the world to-day if it were generally recognized that nervousness often is at bottom nothing more than a bad habit.

Doctors divide nervous diseases into two great groups. The first group consists of maladies due to some physical disorder directly affecting the nervous system. Neuritis and locomotor ataxia are examples of nervous diseases of this sort. The second group comprises diseases in which the nervous system, though organically sound, functions badly for various reasons. The principal maladies of this group are hysteria, neurasthenia, and psychasthenia.

Technically these three maladies are known as the psycho-neuroses. They are the ones which frequently—one is tempted to say always—are found on close analysis to be grounded in bad mental habits.

When the history of a psycho-neurotic

patient is carefully looked into, it generally is ascertained that, as far back as early childhood, the patient acquired the habit of allowing his conduct to be swayed entirely by his feelings. If, as a child, he were crossed in any desire, he probably reacted by throwing himself on the floor, beating the air with his fists, and howling dismally. Or, instead of venting his feelings thus violently, he may have sulked and brooded in silence, developing a sullenness which of itself was unmistakably proof of an excessive emotional reaction.

At this early stage it usually is easy, by wise educational methods, to break up this habit of allowing the feelings to dominate the mental life and the bodily actions, and to substitute a habit of emotional control. The trouble is that many parents do not appreciate the importance of beginning to train their children in emotional control while the children are still very small. They may scold them and punish them, but they do not train them. So that, often without the parent suspecting it, the habit of excessive emotionality grows until it becomes an ingrained personal trait.

Also, through parental ignorance and neglect, another disease-breeding habit is allowed to become firmly rooted. This is the habit of undue suggestibility, by which is meant the habit of accepting and acting on ideas without stopping to examine their truth or falsity, their helpfulness or harmfulness. All children are by nature exceedingly suggestible. Experience has proved that unless steps are taken at an early age to awaken the critical faculty, this innate suggestibility, like the innate emotionality of childhood, may become both excessive and habitual. When this occurs, and when the unduly suggestible person is at the same time a person who has never been properly trained in emotional control, then the soil is fully prepared for some psycho-neurotic malady. Let things go badly with this person, let him experience business reverses, family troubles, or a sudden emotional shock of any kind, and it is more than an even chance that he will have a hysterical attack or a "nervous breakdown."

Early training of the will-power, with special reference to control of the emotions

and suggestibility, is therefore the surest preventive known of the functional nervous diseases so much in evidence to-day.

But even if this early training has not been given and a functional nervous disorder has developed, it is not too late to effect a cure by *re-education of the will.* Let me illustrate by applying this to your own case which is, let us say, a case of frequent backaches. Now it is the lower part of your back that aches, now the middle. Sometimes the ache is in the upper part, even involving a shoulder and an arm. Yet the doctors have been unable to find any reason for these frequent aches. They have examined you repeatedly, applying all sorts of tests to determine the state of your nervous system. They have had X-ray pictures taken of your internal organs. Your teeth have also been X-rayed, on the theory that perhaps your backaches are a symptom of self-poisoning from abscessed teeth. Always the findings have been negative. You seem to be organically quite sound. But the aches persist. What are you to do about them?

My advice to you is to proceed on the theory that they are nothing more than habit pains. Perhaps there was a time when you did have an organic cause for backache. You may have been treated successfully for that cause, or it may have disappeared of itself. But in the mean time it is highly possible that, unconsciously, you fell into the habit of keeping your mind fixed intently on the parts that ached. In that case you would be likely to suffer from backaches even after their organic cause had been corrected. For, at the least sensation of fatigue or discomfort, your attention, as a mere matter of habit, would again be focussed on your back. The focussing of the attention would be enough to cause an ache to develop.

This sounds incredible, you say. Persistent aches can not possibly be caused in any such simple way. I assure you that they often are thus caused. In your case it seems most probable that this is how your aches have actually originated. Certainly, on your own statement, the doctors have failed to find any physical cause. I would accordingly suggest that you try to form a corrective

habit—the habit of keeping your mind fixed elsewhere than on your troublesome back. When you find your back beginning to ache, get busy at something so intensely interesting to you that it will keep your attention fully occupied. Do anything you choose—play cards, visit a friend, go to a concert, read an interesting book, engage in a useful work—do something which will strongly divert your thoughts from the back that aches. Do this, and the chances are that you will be agreeably surprised by the promptness with which your back stops aching.

A similar result is likely to follow if you happen to be a victim of so-called nervous headache. Headache in innumerable cases is simply a habit pain. For that matter, if a person for any reason falls into the habit of turning attention to any part of his anatomy, he is liable to develop pain in that part. I have known an obstinate sore throat to be only a habit pain. After a time circumstances caused the attention to be diverted vigorously from the throat. Then the soreness soon ceased altogether, much to

the surprise of the sufferer. Your back may be benefited in like manner. At any rate, give the plan I suggest a fair trial.

YOUR NERVOUS SYMPTOMS

I HAVE received letters from a number of victims of nervousness, detailing their symptoms in such a way as to make it clear that they believe they are afflicted with some unique disease. The situation, as it seems to each of them, is about as follows:

"Nobody, I feel sure, ever suffered as I do. It is impossible to describe the sensations I feel, the anguish of mind that I constantly experience. My heart, my stomach—every organ in my body has gone wrong. The little I eat causes me endless torture. My nights are hideous. I do not sleep at all, or, if I sleep, I am troubled by the most terrible dreams. When I awake, creepy feelings run over me. I fear—oh, how I fear! It is impossible, I repeat, that anybody else can have been stricken as I am. I am the victim of some strange, unheard-of malady."

When a person is in this state of mind, it is difficult to bring about a cure. In fact,

this state of mind acts as an almost insuperable obstacle to a cure. For belief in the uniqueness of a disease necessarily carries with it a profound suggestion of that disease's incurability. Subconsciously the patient affirms to himself: "The doctors have never known of a case exactly like mine. Therefore they are at a loss to deal with it, and I must continue to suffer from it."

Accordingly it becomes of the utmost importance for any nervous patient having the obsession of uniqueness to escape from this obsession as a preliminary to giving treatment a chance to help him. He must be persuaded to accept the true statement that, after all, his case is by no means unique. It seems unique to him simply because of its great variety of symptoms. Yet these symptoms, one or all, are found in every person suffering from a functional nervous disorder. Some neurotics have more symptoms than others, that is all.

When symptoms accumulate, it usually is nothing more than a sign that the nervous individual is phenomenally occupied with himself. By incessantly paying attention to

every bodily sensation he experiences, by dwelling perpetually on disquieting ideas, he has made himself more than commonly nervous. Thus he brings himself unconsciously to the crowning error of imagining that his disorder is in a class by itself. When he reaches this point he is indeed badly off, unless in some way he learns and recognizes the actual state of affairs.

And this is what I want you to do, if you happen to be one of the nervously obsessed. If you are cursed by this false idea that yours is the only case of its kind, I urge you to believe that you are entirely mistaken. Believe this, free your mind from the sad obsession of uniqueness, and your cure will already have begun.

To hasten the cure, there is another bit of advice I would immediately add: Don't talk about your symptoms.

A friend of mine, one of the most eminent of American medical psychologists, conducts a private hospital for the nervously afflicted. His patients are mostly well-to-do people, accustomed to luxury, and also accustomed in many cases to having their own way. My

friend allows them as much freedom of action as he deems wise. But certain rules he insists must be obeyed. And among these is a total prohibition of the discussion of symptoms.

No matter how the patients feel, no matter how eager they may be to let others know how they feel, the hospital director himself is the only one in whom they are allowed to confide. Among themselves they may talk of whatever they like—books, music, games—anything except the nervous symptoms that trouble them. If they disobey this rule, they are warned to be more careful. If they persist in disobeying it, they have to find another sanatorium or keep to themselves. Discussion of symptoms is taboo in this scientifically conducted hospital for the nervous. The result is an atmosphere of surprising cheerfulness, of positive good health. It is hard to believe that one is among people who are really ill, for the patients are discreetly and comfortably silent with regard to their ailments. There can be no question that this silence is of the utmost benefit to them. Equally there can be no question

that similar silence would benefit all sick persons, whatever the disease with which they are afflicted.

It is a commonplace of modern psychological knowledge that the intensity of any sensation increases in proportion to the attention directed to it. Obviously, every time we talk of a symptom we are making ourselves think of that symptom, are fixing our attention on it. This gives it opportunity to trouble us more, and by that much retard our restoration to health. Consequently my sanatorium friend has the strongest of reasons for forbidding his patients to talk about their symptoms. It is not a mere whim with him; it is the outcome of real insight into the relations between mind and body. The rule he so strictly enforces is one that ought to be known to, and observed by, all sick people.

Many sick people unfortunately—and particularly those suffering from nervous disorders—seem almost obsessed with a desire to discuss their ailments. Given half a chance to do this, they will talk of scarcely anything else. What the relatives and friends of such patients should aim at, is

tactfully to draw their attention to other things. Get them to talk of anything else—it does not matter what else—and a real service is rendered them. The tactful ones are, for the time, relieving them from much of the pain and discomfort incidental to their malady. Besides this, by distracting their thoughts nature is given a chance to work a cure unhampered by overattention.

A watched pot, the old saying goes, never boils. In directly opposite fashion, a watched symptom never stops boiling. This does not mean that sympathy should be denied the sick. It means simply that sympathy should be shown in some other way than by encouraging invalids to "ease their minds" by talking perpetually about the ills that have beset them.

TALK HEALTH

THE negative rule, "Don't talk about symptoms," should indeed be supplemented by the positive rule, "Talk health." If everybody would act on this rule, we should have far less sickness to combat than is found in the world to-day. Many people so disregard it as actually to contribute to, even to create, illness not only in themselves but in other people.

For it is a well-established fact that every idea taken in by the mind has in some degree a directive force on character, conduct, and even on health. So true is this that an idea of ill-health, imposed on the mind with sufficient force, may cause ill-health of an exceedingly positive sort.

Let me recall to you the story of the four medical students. Three of them, wishing to test the power of suggestion on the processes of the body, decided to play a practical joke on an associate. Each in turn, meeting

him as though by accident, inquired solicitously about his health, remarking that they were astonished to find him looking so poorly. The fourth student had, in fact, begun the day feeling perfectly well. He had eaten his breakfast with a hearty appetite and had left home in good spirits. But after the third suggestion of ill-health, he began to feel really unwell. As the morning progressed, and he thought of what the three jokers had said to him, he felt steadily worse. Before noon he was obliged to excuse himself for the day, rush home, get into bed, and send for a doctor.

If suggestions of ill-health can act thus mischievously, it is clear that suggestions of health, given repeatedly or insistently, ought to have a strengthening effect. As a matter of fact they do have such an effect.

Observe a skilful doctor at work. He deprecates his patient's fears, soothes his mind, tries to inspire in him the belief that he is not nearly as badly off as he thinks. The result is curative in proportion as the suggestions of health "take."

Apply this principle for yourself in the

course of your every-day life. If, however unconsciously, you give suggestions of ill-health to the friends and acquaintances you meet, you may be doing them serious harm. If you give them suggestions of health, it is more than a probability that you will do them good. Therefore greet them with a cheery "How well you look!" Never mind if they growl back, "I never felt worse." Shoot at them in response, "Don't let your feelings fool you!" Then go your way, leaving in their minds the seed of an idea that may immeasurably help them in shaking off the evil consequence of a sleepless night, a sluggish liver, or a heart that for the time is working crankily.

More than this, give suggestions of health to others and you will be helped to keep in health yourself. Your radiant attitude toward your friends will augment your inner radiance, with beneficent influence on all your body's workings.

Think health, talk health, and you will steadily gain in health. That is how it will work out for you, even as it works good for those with whom you talk.

WORRY AND ITS CURE

IN a vague, general way nearly everybody is aware that worry is one of the most harmful things in the world. But comparatively few know specifically why all first-class physicians condemn worry as an unmitigated scourge of the human race. Here, in a few words, are some of the reasons for universal adoption of the maxim "Don't worry":

Worry makes sleep impossible, and without sleep health is impossible. Worry, being a depressing emotion, acts unfavorably on the physical processes. It lowers the circulation, affects the action of the heart, kidneys, and liver; and, above all, upsets the digestive organs. Competent physicians are agreed that most of the dyspepsia so prevalent today is due to nothing but worry.

Worry is a potent underlying cause of functional nervous and mental troubles. They may have as their exciting causes overwork, a sudden shock, or other stress of cir-

cumstance, but worry usually is the cause giving these their potency as disease-producers.

Worry, again, has a disastrous effect on the judgment, giving rein to all manner of evil sentiments. In the words of one authority: "Worry is the root of all cowardly passions. Jealousy, fear, the belittling of self, and all the introspective forms of depression are the children of worry."

And, paralyzing the power of reasoning, worry paralyzes all effective action. The man who begins to worry soon finds himself not merely "slowing up" in his work, but doing his work badly. Unless he can throw off his worrying habit, he is doomed to an ever-increasing inefficiency.

Worry, finally, by its degenerating effects on the body and the mind, is a powerful incitant to vice and crime. Many a case of suicide is due to worry, and to nothing but worry; and were it not for worry, the national bill for drink and drugs would be cut at least one-half.

Decidedly, then, it is not surprising that an eminent physician, Doctor C. W. Saleeby,

has described worry as "the disease of the age," and as being not only a disease in itself, but "the precursor or predisposing cause of many bodily diseases, as also of many mental disorders of far greater gravity than its own."

If you are a worrier, escape from this dire bondage as quickly as you can.

"But," you may say, "just how am I to prevent myself from worrying? I have already tried hard and faithfully to escape from worry. But the more I will myself not to worry, the more worry torments me. It all seems of no use. My will-power must be completely gone."

Your failure to conquer worry is by no means proof that your will-power is "completely gone." What it may signify is merely that you have been applying your will-power wrongly. Instead of willing not to think about the thing that is worrying you, will to think about something else. This is far easier to accomplish and when accomplished means your cure. The course you have been pursuing is actually a course tending to keep you nervous. For, neces-

sarily, you constantly hold in mind the idea or ideas about which you are resolved not to worry; or, as otherwise stated by a physician of long experience with nervous cases:

"The primary psychological difficulty in all functional nervous disorders is a morbid subjectivism. And what is 'fighting it out' but a continuous, systematic, deliberate perpetuation of the same morbid subjectivism? For, obviously, one can not fight something unless one is conscious of that something, sets it before the mind, and keeps the attention more or less fixed upon it."

Get a firm hold of this truth, if you are a nervous patient. It is of the first importance to you. Recognize that, in view of it, the thing for you to do is not to try to defeat your enemy by the method of direct combat, but to attack him by the strategy of substituting pleasurable thoughts for the painful ones he would impose upon you. Exert your will-power to become interested in wholesome activities. Read entertaining and inspiring books. Cultivate some hobby. Develop a keener interest in your work. Seek pleasurable thoughts in all directions.

The more you fill your mind with these the less room there will be in it for worrying ideas. And in proportion as you crowd them out by this process of substitution your nervousness will disappear.

As a further aid in the conquest of worry I would recommend a method devised by the famous Swiss neurologist, Doctor Paul Dubois, and successfully employed by him in the case of a military officer suffering from an attack of neurasthenia. This officer, when he went to Doctor Dubois, could not sleep, had chronic indigestion, and was afflicted with severe muscular pains. Also he felt so weak that the least exertion quite prostrated him. Under a two months' treatment of rest and dieting he improved to such an extent that he was anxious to return to garrison duty. Doctor Dubois gave his consent, on one condition.

"You are a queer fellow," said he. "You have been steadily improving, but I notice I have had to drag out of you by direct questioning any admission that this or that symptom has abated. Do you know what this means? It means that you are a pessi-

mist, that you are disposed always to perceive the dark side of things, and ignore what is pleasant. With such a disposition you can make yourself ill every night, for every day things are certain to occur that will annoy you. Then you will brood over them, and bring on another attack of neurasthenia. At present you are well. If you are to stay well, there is something you must do. I want you to promise me that every night, before you go to bed, you will sum up the events of the day. Imagine you hold a scales in your hand. Put into one side of it the things that have troubled you. Then put into the other side of it the things that have been favorable to you. You will find, if you are honest with yourself, that these outweigh the others. Your illness has been entirely the result of your worrying habit. Overcome that, and you will have no relapse. And I have indicated to you the way to overcome it."

It was six years before Doctor Dubois and his patient met again. Said the latter: "Thanks to you, doctor, I am always well now. I seem to bear a charmed life. The advice you gave me has certainly kept me in

the best of health. And it has not hindered my promotion, for you behold me a lieutenant-colonel."

Surely no simpler method of conquering worry could be recommended. It is so simple that everybody can use it. And I warmly urge its use by all burdened with a tendency to brood and to doubt and to fear.

Little by little they will find hope and confidence stirring in them. Little by little they will learn to look on life's handicaps philosophically. In proportion as they do this they will also find unexpected improvement in their health and efficiency.

VITALITY AND WORRY

HERE is something I urge you always to remember. If worry, as stated above, weakens the physical organism, it is equally true that a weakened physical organism makes for worry. Therefore keep yourself in as good physical condition as possible. It is the man of lowered vitality who always is most responsive to worry-causing occurrences. Raise the vitality and you increase your chance of reacting healthily to such occurrences.

Let me tell you a little story from personal observation. It brought home to me most forcefully the close connection that exists between low vitality and worry. I once knew a man who led a hermit-like existence in an isolated home in the country. He got along badly with his few neighbors, kept much to himself, refused even to engage a housekeeper, though he could well afford one. Cooking his own meals, he lived most irreg-

ularly. Also, being a miser, he lived scantily. He grudged the few cents that he daily spent for the little none too nourishing food he ate. For several years he lived this way. Naturally, dyspepsia eventually made him its victim. And after a time he began to worry, with an almost insane intensity, about the state of his stomach. He lay awake nights, lamenting his indigestion. He tortured himself with vague fears. He began to visit his neighbors, but only to inflict on them a long recital of his woes. It was felt that he really was insane. Relatives were sent for. One consented to take him into his home and care for him. Then the unexpected happened. Given good meals three times a day, taking exercise regularly in the open air, he began to put on flesh, to grow in strength. And as he gained in physical vigor his monumental worry gradually faded away.

This little story has a personal application to every one of us. For our own good we ought to adopt the course it suggests, whether or no we now are afflicted with worry in any degree.

If we are worriers, it must be said frankly

that physical measures alone may not suffice to cure us of our worrying. But they will greatly help. As Doctor Saleeby says: "The man of radiant health and almost offensive energy, who is 'always at it,' has no time to worry. He has too many other things to do. Mental unrest," Doctor Saleeby truly adds, "afflicts rather those whose vital processes are slower, and especially those whose vital processes are too slow."

This is a fact of my own observation. It is a fact observed by everybody who has given any thought to the problem of worry. Wherefore, to all in need of conquering tendencies to worry, I would say:

Get out in the open air daily. Stay outdoors as much as you can. During the winter go skating. When spring begins take up golf or tennis.

You say you do not know how to skate, and you cannot spare the time for golf or tennis. Well, it is always possible for you to walk. Make it a point to walk from three to four miles every working day. On Sundays walk all the afternoon. And really walk. Don't lounge along. What you need as much

as anything else is to stimulate your circulation. Brisk walking will do this. Slow walking will not.

Breathing fresh air outdoors, don't run away from it the moment you get indoors. Chronic worrying has been known to result from nothing but chronic lack of ventilation in the home. Fear bad air, not fresh air. The former poisons, the latter drives out poisons. The fresher the air you habitually breathe the better will be your physical state. And the better your physical state, the greater the likelihood of your freeing yourself from the plague of chronic worry.

WORRY AND YOUR FACE

TO the reasons already given as making imperative an earnest effort to conquer any tendency to worry, may be added another reason well worth keeping in mind. Worry has a positively disfiguring effect on the worrier's face.

Good looks are a real asset in life. They have a magnetic influence over other people, thus helping to smooth the road to success. If for this alone, everything damaging to good looks should carefully be avoided. And worry, I repeat, is exceedingly damaging to good looks.

Just what is its effect on the appearance? Let me tell you in the words of one of the most observant scientists who ever lived, the great Charles Darwin. When a person worries, Darwin points out, the muscles of the face lose the "tone" characteristic of all healthy muscles. As a result:

"The lips, cheeks, and lower jaw all sink

downward from their own weight. Hence all the features are lengthened." Moreover: "The eyes become dull and lack expression. The eyebrows not rarely are rendered oblique, which is due to their inner ends being raised. This produces peculiarly formed wrinkles on the forehead, which are very different from those of a simple frown, though in some cases a frown alone may be present. The corners of the mouth are drawn downward, which is so universally recognized as a sign of being out of spirits that it is almost proverbial."

Not an attractive picture this. But it is a truthful picture of how a person looks when he is worried. Let a man or woman become a habitual worrier, and this sunken, repellent aspect of the face becomes permanent. Nor does the damage done by worry to the personal appearance stop here. By its action on stomach, heart, and other internal organs, worry both poisons the blood stream and slows the circulation of the blood. The effect of this on the skin of the face is most injurious. No longer does the skin have a healthy glow. It becomes sallow and dry. Pimples are likely to invade it. The lips also suffer from the interference with

circulation. Their healthy rosiness becomes a thing of the past. They may shrivel unpleasantly.

Women, I would add, seem to suffer in personal appearance far more than men do if they permit themselves to worry. Many women resort to cosmetics in the attempt to repair the injury wrought by worry. Far wiser would they be to dispense entirely with cosmetics, abandon the worry habit, and cultivate the habit of serene, upbuilding self-control. In Doctor Saleeby's classic book on "Worry," from which several quotations have been previously made, there occurs a passage which I commend to the consideration of every woman. Listen to what he says:

"There is no cosmetic yet known, nor will any such be revealed by the chemistry of the future, that can for a moment compare with a merry heart, a lucid mind, and a loving soul. And of all the ravages that can be worked in a fair face there are none against which your chemistry is more impotent—and your electricity and massage and chinstraps and depilatories and their like—than the ravages of worry."

HURRY MEANS WORRY

THE strenuous life is not necessarily a harmful life. But it is always harmful when accompanied by worry or by worry's twin sister, hurry. Hurry, indeed, will in the last analysis be found compounded of the same elements as worry. This is something which most people forget, or of which they are ignorant.

Many a man has gone to his doctor to be treated for nervous indigestion, and in reply to the doctor's questions has in all honesty declared that he does not worry in the slightest. "Whatever else has caused my indigestion," he may say, "it is not worry. I do not allow anything to worry me. I realize the folly and the danger of yielding to anxious thoughts." But let the same man be questioned a little further and the chances are that the doctor will drag from him an admission that he is continually in a hurry. The chances also are that he will be vastly

surprised, perhaps unbelieving, when told that his hurrying is itself a form of worry. Yet this is assuredly the case. Every time a man hurries, he hurries because, consciously or subconsciously, he fears that he will be late, which manifestly implies worry.

The fact that hurry may be "a mere habit," as most hurriers would describe it, does not exclude the elements of fear and emotional strain. On the contrary, the habitual hurrier is a man who is constantly under the yoke of a dangerous, if unrecognized, sensation of anxious dread. It is this sensation of anxious dread, existing both in worry and in hurry, that plays havoc with the nervous system and the physical processes generally.

Of course, hurry is also injurious by causing men to indulge in physically unhygienic practices. The hurrier, for example, who bolts his meals in order to keep an appointment or get to work is not giving his digestive apparatus a fair chance. Thorough chewing of food, in order to make sure that it will be well coated by saliva, is one of the initial requirements for the digestive process.

The hasty eater, by the very fact of his eating hastily, refuses to meet this requirement. Nevertheless, even the hasty eater would get along fairly well if it were not for the emotional setting that acts both as a background and an incitant to his generally hurried life. Always there is reverberating in the depths of his mind the one idea, "I shall be late, I shall be late." Spurring him to ever more hurried action, this idea fairly rivals worry in its destructive influence.

Be strenuous if you so desire. Nay, it is a thousandfold better to be strenuous than to go through life with the inertia of a clam. But let your strenuosity be the product of true and deep-seated force and energy, not merely a hurry. The life that is at once strenuous and hurried is about as dangerous a mode of life as a man could possibly adopt.

Akin to the man or woman who hurries is the man or woman who, all day long, wastes nervous energy in useless motion—energy which should be saved for profitable effort, the wasting of which is at once a symptom and a further cause of lack of nerve control.

Notice yonder man in the hotel lobby—

the man with the grizzled mustache, seated in that arm-chair, near the door to the writing-room. Presumably he is waiting for some one, and presumably he thinks that he is seizing the opportunity for a few minutes' rest. But is he really resting?

His fingers are busy playing with his watch fob in a most restless manner. And one could wish he would stop that eternal tapping on the floor with his right foot. Decidedly he is not resting. Without knowing it, he is continually wasting precious nervous energy which he should be saving for more important things. Soon or late, moments are sure to come to him when he will need every ounce of energy he possesses. Yet there he sits, tossing away energy as though it were something of not the slightest value.

And look at that young woman in the brown, tailor-made suit, who stands chatting with the desk clerk. She has been talking to him for perhaps five minutes. At least five times she has put a hand to her head to tuck away an imaginary strand of hair. When not doing this she has been pulling at her gloves or fumbling with an ornament.

It seems impossible for her to keep her hands still.

"Mere nervous habits," you say. No doubt. But can this young woman afford such habits? Observe how frail she looks. Her cheeks are quite pale, her form most slender. She is the type peculiarly liable to be attacked by that dread disease tuberculosis. For her health's sake she should husband her nervous energy. Yet here we see her feverishly wasting it. And doubtless she similarly wastes it all day. As doubtless does that woman in the parlor, rocking desperately while she knits.

That other woman, too, the one in the window. Do you see the peculiar trick she has of biting at her finger-nails? Children do that, and we try to break them of it. Rightly so, for not only is it unseemly and destructive to the nails, but it constitutes a genuine energy-leak. This poor woman, who has not outgrown her childhood habit, really should make an effort to overcome it. Otherwise she may find herself in a bad way if any serious nervous stress comes into her life. Repose, repose, repose. That is the thing

she needs to cultivate, in common with the rest of us.

For, after all, not one of us can afford to indulge in preventable energy-leaks of any kind. We are hard enough put, as it is, to develop enough nervous energy to meet adequately the tasks and problems of our twentieth century existence.

THOSE WHO WORRY US

THE problem of worry has many angles. Of this I was reminded not long ago by an Iowa correspondent, who remarked in the course of an interesting letter:

"Please say something about those who worry us, those who for selfish reasons take away our happiness and peace as far as they can. Of course, nothing can ever harm our real character except our own deeds. But the constant wrongs others do us can affect us so unhappily that it is hard to keep one's poise."

In such a situation there is this to be said at the outset: It is not simply a question of controlling our own reactions to the behavior of others, but of controlling their behavior by the way we react to it. People are prone to forget this. They forget that when they experience constant wrongs from others there is always a likelihood that they themselves behave in such a way as to stim-

ulate the hostile, injurious attitude, shown by the persons who worry them.

This, it is true, is not an invariable rule. But again and again it will be found that the way others behave toward us is largely determined by the way we behave toward them. If they irritate and worry us, self-analysis will often show that we take little pains to establish in them a kinder, friendlier attitude. We forget that the influence of "psychic contagion" is always working for or against us. What we ought to do is to study our own modes of thinking and behaving, with a view to exerting a maximum of favorable psychic influence on those with whom we are brought into contact. The more unselfish and good-natured we become, the better disposed others will be toward us. The fundamental principle, "Like breeds like," holds good in the mental as in the physical realm.

To be sure, as already stated, there are exceptions. Circumstances over which we have no control may create in others an unwavering attitude of hostility toward us. In that case, the one consideration is for us

to rise superior to any indignity, any affront. We must at least have peace with ourselves.

This may be hard to attain, but we can always attain it. Various methods are open to us. Increased enthusiasm for our life-work is one. Another is the deliberate substitution of pleasant thoughts for the discordant ones that crowd into our mind. Aaron Martin Crane, in his admirable "Right and Wrong Thinking," drops a hint that is invaluable to all who are worried by the actions of others.

"A most excellent way to turn the thoughts from discordant channels into harmonious ones," he says, "is to look habitually for the good, both in persons and in things. It is an accepted fact that nothing can exist which is wholly evil or entirely separated from good. There was never a person who did not have some good qualities or who did not do some good deeds; nor ever a thing, however much it might be out of place, that did not have somewhat of good in it or closely connected with it. Then the search for the good, if diligent and faithful, need never be in vain; and when found, it ought to be well and carefully treasured. With this habit fully established, error-thoughts will seldom

intrude. Steadfastly 'Look for the good in thine enemy.' "

Here is something all of us may well take to heart, and especially those of us who are worried by the behavior of others.

EXERCISE FOR NERVE CONTROL

"WHAT you need is exercise. Get out and bestir yourself. Take a good walk every day. Then you won't feel restless and nervous. You'll be less irritable, your insomnia and your headaches won't bother you. You'll have no need for a doctor."

In the main, this is sound advice. Too often, however, it is given indiscriminately. There are nervous patients and nervous patients. All require some exercise. But many need rest before they begin to exercise. And many need to be cautioned against overdoing exercise.

"Among psychopathic patients," warns the specialist Doctor Boris Sidis, "may be found some who are really overworked and, in addition to their psychopathic state, really suffer from overfatigue. In such cases one has to be careful not to set them hard tasks and bring about a still worse condition of fatigue. Such patients need rest." [1]

[1] "The Causation and Treatment of Psychopathic Diseases," p. 359.

To similar effect another specialist, Doctor J. W. Courtney, points out:

"To many sufferers a single walk of two or three miles, even when taken under favorable conditions, may, at first, prove too exhausting. When this is the case, a mile or a mile and a half can generally be covered with comfort in the morning, and the same distance in the afternoon, provided that a good rest has been secured in the interim." [2]

By "favorable conditions" Doctor Courtney especially means conditions that insure interesting occupation of the mind during the period of exercise. This is indeed a point always to be emphasized.

Exercise itself will do comparatively little good unless it helps to divert the patient's thoughts from himself. Undue occupation with self, as I have already pointed out, is one of the chief causes of nervousness. Therefore the nervous patient when choosing a form of exercise, or the doctor helping him to make a choice, must always keep in mind the importance of linking interest with exercise. If the patient feels that mere walk-

[2] "The Conquest of Nerves," p. 173.

ing would be a bore to him, he should exercise in some other way than walking. Perhaps he is fond of riding or rowing or playing golf, or thinks he might grow fond of one of these. Let him make his choice accordingly. Or he may be interested in some form of nature study. If this is the case he can walk to great advantage by combining nature study and walking. He can visit a park, a forest, or a field, and, strolling about leisurely, study trees, flowers, animals, birds, or insects, as he prefers. When at home he can enlarge his knowledge of his chosen hobby by reading up about it in some nature-study handbook. In this way his moments of rest, as well as his periods of exercise, can be pleasurably occupied, and this will count for much in his cure.

Always, though, he must be careful not to walk too long or too far. Moderation must be his watchword when exercising to gain nerve-control. And, for that matter, it should be the watchword for everybody, the non-nervous no less than the nervous, and particularly middle-aged and elderly people. Their exercise should always be of a character

that will healthfully stimulate without putting a strain on heart and blood vessels.

Some men can safely indulge in active games like tennis until they are well advanced in years. But this is not true of the great majority. If you think you are one of the exceptions, and wish to keep up violent exercise, be guided by your doctor's advice. Don't bank on your unaided judgment.

Outdoor exercise always does more good than indoor. Still, indoor exercise is much better than no exercise at all. For indoor exercise the game of bowling is specially to be recommended. As between the big-pin game and the small pins (ducks, candles, or Bostons), personal preference may safely govern. But never bowl too long. And always select alleys that have installed good ventilating systems.

If interested in gymnastics, by all means go in for gymnastics. Be warned, however, against the ambition of securing a tremendous muscular development. That is not what the average man needs. Not mere muscular upbuilding but general organic strengthening should be the purpose of taking exercise.

Omit the day's exercise if you are really tired. And do not exercise when having any acute infection—colds, influenza, infected tonsils, etc.

When walking for exercise, neither loiter nor slouch. Walk briskly and erect. The better the posture, the more gain from the walking. Use walking-boots that are roomy enough and thick-soled. This is a point of great importance. Aching feet create a distaste for walking—and for nearly every other form of exercise.

Take no form of active exercise directly after meals. On the opposite, make it a rule never to take food immediately after exercising.

If excessively heated by exercise—as by skating, tennis or running—never expose yourself to the chance of becoming chilled. This would seem needless advice. But the fact is that many people contract serious illnesses by thus exposing themselves. The ideal procedure after vigorous exercise is a shower bath, a good rubdown, and complete change of clothes. Then a brief resting period before renewing mental or physical activity.

Remember always that the function of exercise is to help, not to harm. When in doubt, have yourself physically examined before adopting any form of exercise that seems particularly attractive.

TROUBLE SEEKERS

EVERYBODY knows what happens to the man of quarrelsome disposition. He never has to look far for trouble, and he is in hot water much of the time. But quarrelsome people are not the only trouble seekers. In fact, they are by no means the most persistent of trouble seekers and the most successful of trouble finders. That unenviable distinction belongs to the people who are distrustful not so much of their fellow men as of life in general. They are the sour souls who take it for granted that things will go wrong with them, no matter what they undertake to do. They are not exactly persons lacking in confidence. The trouble is that they are abnormally confident that every day will bring to them something unpleasant. You may be sure they will not be disappointed. Also, you may be sure that they will not blame themselves for the misfortunes that continually befall them.

They will rail at Fate and bemoan their "bad luck."

Yet actually their bad luck is of their own creating. By their persistent trouble seeking they have put themselves into a physical and mental state that makes success impossible to them. In the first place, they have developed a perennial "grouch," which tremendously handicaps them in their business dealings. Their moroseness repels all with whom they come into contact. Employers give them short shrift, recognizing that their attitude of mind will be a business killer and may disorganize an entire working force. If they are in business for themselves they soon lose favor with customers. Also, their grouchiness creates a nerve-straining, inefficiency-breeding atmosphere that affects adversely all who work for them.

Besides these psychic consequences, chronic trouble seekers harm themselves physically, with the result of further lessening their ability to win success and nerve control. Their pessimistic mental state reacts injuriously on all their bodily organs and particularly on their stomach. Dyspepsia be-

comes as chronic with them as their passion for looking for trouble. Being dyspeptic, their brain is badly nourished and is quite sure to function far below its maximum. Hence their thinking power is weakened, with a resultant lessening of sound business sense. They make mistakes that vigorous thinkers would never make. They are close fisted when they ought to be free spenders. On the other hand, when business conditions demand thrift they may be foolishly venturesome. Then when the crash comes they cry as usual: "Just my luck!" They are blind to the true state of affairs, the almost self-evident links in the chain of their failure. These links may be tersely, accurately summed up in the sequence: Trouble seeking, grouchiness, disordered stomach, poorly nourished brain, diminished intellectual power and nerve control, trouble finding.

Be warned by the example of the trouble seekers of your acquaintance. Recognize that it is part of the natural order of things for them to find trouble. And recognize that if you cultivate an equally ardent confidence that things will turn out well for

you, it is part of the natural order of things for you to have your confidence justified.

In the long run we nearly always find in life just what we are looking for. This is a maxim it will pay us to remember.

THOUGHTS ABOUT WORK

IF you have work to do—as I trust you have—do your work in the right spirit. That is, do it gladly, recognizing work for what it really is, one of the greatest blessings of existence.

Often we hear people say, "I wish I did not have to work at all." If they had their wish they soon would regret it. For they would discover, as thousands have done, that entirely to abstain from work means mental and physical ill-health. Men must work if they would keep well.

"That is all very fine," some one objects, "but there is quite a difference between working and working too hard. If I hate to work, it is because I have to work too hard. My work exhausts me." There is, of course, such a thing as working too hard. If you are obliged to do that, I am indeed sorry for you. But are you sure that it is your work that exhausts you? May it not be that the

real trouble is that you fail to keep yourself in proper trim to do your work without becoming exhausted?

This is a point many do not take into consideration. They attribute to overwork bad effects which actually result from some other cause.

Go to any nerve specialist of wide experience. Question him about the subject of overwork. He is sure to reply to you in much the language of those excellent authorities on personal hygiene, Fisher and Fisk:

"Most people who are 'overworked' are, more properly speaking, simply the victims of bad air, bad diet, poisons, or worry. They believe that because they are tired it must be work which is hurting them. The man who breaks down in middle life commonly imagines that he has ruined his health by overwork. The college girl thinks she has ruined her health by study. All these 'overworked' people prove their case by showing that they improve in health when given a vacation. This simply shows that a bad condition can often be remedied by improving the general health in any way whatever, even if the primary source of the difficulty is not reached. They are undoubtedly work-

ing beyond their working capacity. But their working capacity is only a fraction of what it would be if they took exercise, were not constipated, did not eat too much, abjured alcohol, or ceased to worry continually. If they lived hygienically in these respects the work which was a drag might be an inspiration." [1]

These statements represent facts which you will do well to ponder thoughtfully. Recognize that your work is your life. Don't dread work. Do dread unfitting yourself for work.

Of course, however, it is a mistake to force one's self to work when really fatigued. But it is important to remember that there is such a thing as false fatigue, and that to stop working when one merely thinks he is tired may have the unpleasant consequence of setting up a habit of not working at all.

That many people do let false fatigue create in them this bad habit is the experience of all specialists in nervous troubles. Every such specialist has patients who are thus afflicted. "Neurasthenics," the doctors call these patients. They are people who, in

[1] "How to Live," pp. 124–125.

the beginning, may really have overtired themselves by some extreme or prolonged exertion. This, of itself, would have done them no great harm. A little extra rest would have fitted them to work normally once more. They may have taken the extra rest, but they have more than offset the good in this by brooding over their fatigue sensations. The result is to keep these sensations alive in their mind. And thereby they have made themselves over-ready to experience similar sensations.

This is a point of view which it is important for the neurasthenically fatigued to take home to themselves. If you belong to that class it is wise for you to take it home to yourself. It will help you to understand why you constantly feel tired, when your doctor has assured you that you are organically sound, and ought to be able to do plenty of work. And it will help you to find the way to overcome your perpetual feelings of fatigue. For, obviously, it is at bottom a question of freeing your mind from—in a word forgetting—the false image of fatigue that has enthralled you.

In order most surely to forget a thing, the attention must be focussed on something else. What you actually are doing now is to keep your attention focussed on your bodily state. What you need to do is to turn your thoughts, and keep them turned, on something else, on something outside yourself. There must be something—I care not what it is—in which you can develop such an intense interest that you will no longer think of yourself as continually as you now do. Find that something—even if it is only a hobby like the collecting of postage stamps—and the more your interest in it grows, the freer you will become from your neurasthenic tiredness.

CAUSES OF FATIGUE

WE have just been speaking of false fatigue, a condition common to neurasthenic persons. It is equally important to gain a clear understanding of real fatigue —nature's warning to tell us that we should for the time being cease the expenditure of nervous energy which always accompanies work.

When we work, we not only expend nervous energy, we also use up nutritive material stored in our muscles. In using this up, we transform it into a substance which, getting into the circulation of the blood, becomes poisonous to us. The transformation takes place whether our work is mental or manual. This for the reason that mental work, just as truly as manual, involves muscular movement of some sort.

For a time we remain unaware of this process of self-poisoning. But as the toxic substance accumulates in the blood it makes

its presence felt. The sensations to which it gives rise form what is called fatigue. If unheeded, they increase in intensity. And from the accumulation of the fatigue-poisons exhaustion results. If, however, the warning is heeded and rest taken, no harm is done. The poisons are eliminated and the nervous energy restored.

Now, while fatigue is an inevitable resultant of work, and while rest is always necessary to overcome fatigue, there is this to be added:

There are certain special causes to accelerate the onset of fatigue. Malnutrition is one of these. If a person does not eat enough food, or eats food that is not really nourishing, he will become fatigued far sooner than he should, and may experience persistent feelings of fatigue. He cannot compensate by extra sleep. What he needs is to pay more attention to his diet, preferably under the direction of a physician. He may also need upbuilding tonics of some sort.

Neglect of the requirement of fresh air is another frequent cause of fatigue. The human organism needs plenty of fresh air

to keep it fit for active effort. Many a man has learned by experience that, tiring in a closed room, he has only to open the windows or take a brisk walk outdoors in order at once to feel rested. If for this reason only, every working-place should be well ventilated. The employer of labor who compels his employees to work in badly ventilated rooms is cheating himself as well as dealing unjustly by his employees. Workers constantly need fresh air to ward off the efficiency-lowering effects of fatigue.

Working in well ventilated rooms, they must also sleep in well ventilated rooms. When a man, though having slept soundly, wakes tired in the morning, the chances are that he has not had enough fresh air in his room during the night.

Again, absence of effort as well as undue effort is a common cause of fatigue. There are many people who feel tired simply because they do not bestir themselves.

Other people become fatigued over-readily through failure to keep their bodies clean. A skin that is clogged by dirt affects unfavorably the processes of nutrition and

elimination, and fatigue is one of the symptoms of the resultant internal condition. "Sending a listless child under the shower-bath," wisely notes an observant school teacher, "recommends itself in many instances as a much more rational measure of discipline than to send him to the principal's office for punishment."

In general any abnormal condition of the bodily organism may become a potent cause of fatigue. Eye strain, tooth decay, indigestion, and the like are factors which must always be reckoned with when it is a question of persistent tiredness.

There are also mental factors which help to hasten or retard fatigue sensations. The more a man is interested in his work the longer he can work without experiencing fatigue. His interest seems to have the effect not merely of causing him to ignore sensations of fatigue, but actually to delay the production of fatigue-poisons. On the opposite, the more tedious a man's work is to him, the more rapidly it fatigues him. That is, the mere fact that his work bores him has a singularly stimulating effect on the

process whereby his blood becomes laden with the waste products of muscular movement. Similarly, if worry is present in any degree the onset of fatigue is hastened.

This, after all, is only what is to be expected from the fact that worry, or any other depressing emotional state, has a profoundly lowering effect on the vitality, and in addition deranges the workings of the internal organs. Hence the man who worries while he works is subject to a double poisoning, the poisoning of fatigue and poisoning due to indigestion, constipation, etc., caused by worry. It is small wonder that the worrying man, no matter what his natural endowment of vigor, tires quickly.

Yet freedom from worry, interest in work, and great natural vigor, though they postpone the coming of fatigue, do not forever prevent its coming. Soon or late fatigue's toxic products will cause weariness of body and mind. When this weariness is felt the wise man will heed the warning, and will rest.

"BRAIN FAG"

THERE is a special form of fatigue, popularly known as brain fag, which causes great alarm to those who become chronically afflicted with it, but which in its origins usually differs not a whit from ordinary fatigue. In brain fag the chief symptoms are weakness of memory, difficulty in concentrating attention, and general inability to respond efficiently to the demands of everyday life. "My mind seems tired all the time," is the well justified lament of the victim of brain fag.

Again worry is a common—perhaps the commonest—cause of this special form of fatigue. Worry, by causing indigestion, causes a real poisoning of the blood supply to the brain. This means inadequate nourishing of the brain, which consequently tires quickly when any strain is put on it. Anything, in fact, which lowers the nutritive value of the supply of blood received by the

brain may become a sufficient cause of brain fag.

For this reason brain fag is more likely to develop in mental rather than in manual workers, not because the former make more use of the brain, but because they are more prone to use it under unhygienic conditions. Mental workers are usually sedentary workers and indoor workers. The nutrition of the blood requires muscular exercise and fresh air. Many mental workers neglect to take exercise and neglect to go outdoors to an adequate extent. Also they often are careless about the ventilation of the rooms in which they work. If they work late at night, the gas or kerosene they use for lighting purposes competes with them in exhausting the air of their working quarters—air perhaps none too pure to begin with. Now, air breathed in by the lungs is taken up by the blood. Oxygen is indeed the essential food of the blood. Impure air is lacking in oxygen and thereby the blood is cheated of its food. Brain fag then follows.

Unhappily the influence of these physical factors is not always appreciated by the

victim of brain fag. He may continue to force himself to work under unhygienic conditions until he comes perilously close to the verge of a nervous breakdown. To illustrate by a personal observation. There once came to me a student in the graduate school of one of our largest universities. He was a young man of small financial means but high ambitions, and was appalled at finding himself in the fell grip of brain fag. In fact, he was in a mental state bordering on panic.

"I have worked hard," he explained, "to save enough to carry me through until I could gain my degree as doctor of philosophy. My final examination is due in May. Now it seems absurd for me to take it. I cannot study, I cannot even think. My head aches constantly. Sleep is impossible to me. It looks as if I would lose my whole year's work. And I have not the money to keep me here another year."

"What have you done about it?" I asked him.

"I have been to the university physician, and he tells me that there is really nothing

the matter with me. Nevertheless, I am unfit to work."

Not many questions were needed to gain a clear idea of the situation. It was simply the case of a man who had neglected hygienic precautions under the spur of a desire to succeed. He had worked late, in a badly ventilated room, had taken no exercise, and had worried over the possibility of failure.

"If you want to save yourself another year's labor," I told him, "you must forget your books for a time—must, indeed, forget that there is such a place as this university. Go to the country for two weeks at least, for a month if possible. You can get good board cheap. Don't take a book with you. But do take warm clothes and a good pair of boots. Rain or shine, get out of doors. Walk a few miles every day. Find a congenial walking companion if you can. But, whether alone or in company, walk. Pretty soon you'll find yourself able to think and to sleep. Life will seem less gloomy to you. And when you come back you'll be better able to study hard without overtaxing yourself. When you do come back, forget

your fear of failure. This, coupled with the physical upbuilding that the fresh air, good food, and exercise will bring, is the thing which will most surely cure you."

As the event proved, this course was all he needed to overcome his brain fag. It is all that is needed by many another brain-fag victim and potential nervous wreck. Still others, however, require special treatment for the correction of unsuspected physical troubles—such as diseased conditions in eyes, ears, nose, throat and teeth—which have operated as indirect causes of brain fag. Nasal troubles, by interfering with the breathing, help to rob the blood of its oxygen, thus impairing the quality of the brain's nutrition. Diseased throat conditions and tooth decay allow noxious material to get into the stomach, to cause digestive disturbances affecting the blood. Disease of the eyes and ears may affect the brain through nerve strain.

Finally, brain fag may be a symptom, not of functional weakness of the brain, but of organic brain disease. It is then of more serious import than when resulting from any

other cause. Fortunately this is far and away its least frequent cause. Usually when investigation is made it will be found to have arisen from some one or more of the conditions mentioned above, or from conditions equally remediable.

This means that when a person begins to suffer from brain fag, he probably has no occasion to fear fatal consequences. But he has occasion to seek good medical advice, in order to discover just what cause or causes are at work in his individual case, and take measures to cope with these.

And, as to the prevention of brain fag, the proper procedure should now be plain. The development of emotional control, so as to overcome any tendency to worry; attention to hygiene of the person, particularly hygiene of the eyes, ears, nose, throat, and teeth; dietetic prudence, and the taking of due precautions with regard to exercise and ventilation—these are the prime preventives of exhaustion of the brain. There is still another of equal importance with any of these. That other is ability to rest the brain-cells through really pleasurable play.

LEARN TO PLAY

IT is as important to know how to play as it is to know how to work. Strange as it may seem, many people never learn how to play. And one of the penalties visited on them is a tendency, soon or late, to suffer from some form of nervous disorder. For example, once I was consulted by an old friend who had developed some singular symptoms of disease. His legs, he stated, felt numb much of the time. The numbness frequently was present also in his arms. And he felt it occasionally in his neck and face. It was preceded or followed by tingling sensations. I hardly needed to be told that he stood in fear of a paralytic attack.

"What does your doctor say?" I asked him.

"He says there is nothing the matter; that I ought to go on with my work."

It happened that my friend, after many

years of hard work, had decided to take a long holiday. He had been away from home several months. It was during the holiday that the alarming symptoms had developed. They had started within a month after he left home.

"I didn't have a chance to enjoy myself," he complained. "As soon as I stopped working I began to feel ill. And I steadily got worse."

His trouble, to put it plainly, was that he did not know how to ease down after his years of labor, did not know how to play. His work had made up virtually the whole of existence to him. His work was his life. He had no hobbies. He had never taken up golf, tennis, or any other form of agreeable outdoor play. He was not in the least interested in art, music, the theatre, or even in games like cards, chess, or dominoes. Consequently, when he stopped working, he had nothing to take the place of work. Being unable to externalize his thoughts, he had turned them in upon himself. Bodily sensations, hitherto unnoticed, then began to be felt by him and became magnified in his

mind. From this it was but a short step to the development of what seemed to him symptoms of impending paralysis. Taking the doctor's advice, he soon was well again. Absorbed in his work, he forgot himself and his symptoms. And the symptoms promptly ceased troubling him.

But when that man gets too old to work, when leisure is forced upon him, I fear his days will soon be numbered—unless meanwhile he learns how to play.

Don't make the mistake that he has been making. Don't let yourself become too wrapped up in your work. Cultivate some real play interests. And, over and above these, find a secondary occupation—an avocation—that will provide you with really satisfying activity outside your hours of work and of play. Do not underestimate the importance of having an avocation that partakes of the nature both of work and of play. In the first place, it provides systematic constructive diversion, and, in the second place, it insures getting one's mind off one's work by means that will neither exhaust nervous energy nor unsettle the working habits.

Many men are not careful enough in this respect. They seek mental diversion in ways that impose a severe strain on their nervous system, leaving them unfit for work, and too often disinclined to work as they should. Others err by habitually idling when away from work. They do nothing in particular; they think of nothing in particular. They seek rest in physical inertia, in mental vacuity. But, as the poet Cowper, with fine psychological insight, long ago pointed out:

> "Absence of occupation is not rest.
> The mind that's vacant is a mind distressed."

Let a man, however, have an avocation as well as a vocation; let him have something to keep his mind pleasurably and profitably occupied during his waking leisure, and he need have no fear of coming mentally or nervously to grief. Nay, it will sometimes happen that his avocation will in the end mean far more to him and to society than his vocation ever could mean.

I know a man, an emigrant from central Europe, whose original vocation in the United States was that of a vender of fruits and peanuts. His avocation was the study

of languages. His peanut stand was located near a public library. In that library he spent his leisure hours, finding real enjoyment in the mastery of various tongues. Today this same man is a professor of languages in a great American university, where he has been a shining light of scholarship for many years.

His is by no means an exceptional case. Again and again, to their great profit, men's avocations have become vocations. And when this does not occur, when their avocations remain secondary occupations, there is always the important consequence that by having an avocation they keep themselves in better trim for their vocations.

Especially does this result follow when the avocation is something entirely different from the vocation—when, for example, an indoor worker has for an avocation an outdoor occupation like gardening. The more dissimilar the vocation and the avocation the more rest will there be for the brain cells used in the performance of the vocation, and the greater will be the strengthening of the mind as a whole. And this, let me

insist emphatically, is the main reason why every one of us should have an avocation. Through an avocation, wisely chosen, we not merely ward off fatigue. We also increase our mental power and help ourselves to keep healthy through right thinking.

THE COST OF LAZINESS

LAZINESS is a luxury in which many indulge. Yet it is one of the most expensive of luxuries. It is so expensive that not even a millionaire can really afford it. To be sure, its cost is not easily figured in dollars and cents. But it is easily figured in something infinitely more precious than dollars and cents—human life.

The lazy man—the man too lazy to exert either his body or his mind in useful effort—is, in fact, precisely in the position of an unused piece of machinery. Any machine, neglected and standing idle, soon gathers rust. As the rust accumulates it exercises a corrosive action. It eats into part after part of the machine, which presently is good for nothing. Had it been regularly used, that piece of machinery would have lasted much longer. Idleness has been its destruction. So is it with the human machine.

Like a machine, man is built for activity.

He has a complicated internal mechanism of muscles, glands, and nerves which must be used to remain in good condition. If unused, rust attacks this mechanism in the form of a curious poisoning. Its starting point is the muscles, for reasons admirably stated by a recent writer:

"Muscle is not only the furnace ceaselessly turning food and air into warmth and power and reserve strength, but it is the body's incinerator, burning into harmless ash the nerve-nagging toxins which so quickly form through indulgence and inactivity. Much that would be noxious to brain, nerves, and other delicate tissues of the body is oxidized into harmlessness within the cells of healthy muscle tissue.

"From the standpoint of general health, of resistance to infection, of that rare chronic sense of strength and well-being, of the development of an increasing reserve of power, muscles properly fed and energetically used constitute the vitality-giving tissues of the body." [1]

Muscular activity, that is to say, is essential to health and length of days. The idler, muscularly inert, is actually defying a

[1] R. S. Carroll's "The Mastery of Nervousness," p. 61.

fundamental law of nature. He may not hope to defy it with impunity. One penalty which especially he will be called upon to pay is diminished nerve control. To quote the findings of a physician of long experience:

"The best possible balance for a weak nervous system is a well developed muscular system. Weak, shaky, hysterical nerves always accompany soft, flabby muscles, and it is a mournful fact that the majority of the young women I meet are deficient in muscular development.

"Well rounded and plump bodies are not, as a rule, muscular bodies, as may be readily seen by the style of walking. They are rather the result of an excess of adipose tissue. which is so apt to pass current for good flesh.

"The excessively thin and the excessively thick are the figures which develop hysteria. The former because they are all brain and nerves, and the latter because they are all fat and no muscle. Both types are highly emotional, and can develop an attack of hysteria on the slightest provocation."

Here the reference is particularly to women. But the same relation of muscular to nervous strength holds good in the case of men. Listen to this bit of testimony by Doctor

Charles W. Eliot, for forty years president of Harvard University:

"You have asked me to what I attribute my ability to work hard all my life, yet avoid even a temporary breakdown. Partly, no doubt, this has been due to the fact that I am blessed with a good constitution. Partly it must be attributed to my having made it a rule never to yield to worry or vain regrets. But I think that credit should also be given to my habits of regular exercise. If I have been able to lead a serene life, I believe that my muscular development has had much to do with this.

"I would advise any one who wishes to conquer worry and avoid breakdowns to make it a point to keep his muscles strong."

And, as suggested in preceding pages, mental laziness is no less potent than muscular laziness as a disturber of the health and a shortener of life. The mind of the mentally lazy man, not being energetically occupied, easily becomes the prey of feelings of dissatisfaction, discontent, and worry. Persistent discontent and irritability are indeed common characteristics of idlers.

But these unpleasant mental states react seriously on the mechanism of the body.

In particular they upset the digestion. By so doing they cause a veritable flood of poison to sweep through the whole organism. Then feelings of physical discomfort follow, to increase the idler's nervous irritability and make him more prone to worry and anxiety. Real health becomes impossible to him and remains impossible until he appreciates the organic necessity for mental and bodily activity. If he never appreciates this, he drifts from bad to worse. He may not die young. But he is almost certain to die before he should, and long before he dies to suffer in some degree from a chronic nervous invalidism.

That is why I have called laziness one of the most expensive of luxuries. I might well have called it a form of slow suicide.

SILENCE AND RELAXATION

AN acquaintance of mine, a man of scholarly attainment and much common sense, has a habit which provokes amused comment among many of his friends. When at home he secludes himself for an hour daily in a bright, sunny room, attractively but simply furnished. During that hour of seclusion he does nothing; he rests and meditates on cheerful subjects. And while he is in this room his servants have strict orders that he is not to be disturbed. "I am sorry," is the invariable answer they give to any one who happens to call on him, "but you will have to wait, or come again. Mr. Blank is in the silence room."

Now, this singular habit is no mere eccentricity. On the contrary, it is so helpful that it would be well if everybody were to adopt it. Its effect is to counteract absolutely the tendency to hurry, with its con-

sequent nervous strain, so prevalent in our modern life of strenuous competition. Moreover, through the restful and invigorating influence of this hour of unbroken quiet, my friend undoubtedly lays in a fresh stock of nervous energy. This enables him to work far more effectively than would be the case if he pressed himself to work feverishly all day long, as is done by so many men and women.

To follow his example it is by no means necessary to set apart a special room for an hour of silent retirement. Any room will do, provided it is so simply furnished and decorated that there will be nothing in it to distract the mind from the great purpose in view—thorough, placid rest.

Try this plan, you who are tired, nervous, and overwrought. Make it a point every day, preferably just after breakfast or after the mid-day meal, to shut yourself in from all disturbing influences; to meditate on some pleasant, cheerful theme; and to remain thus, in perfect repose, for half an hour or an hour. Be as careful as my friend is, not to allow any interruptions while you

are in your silence room. Let it be understood by the entire household that nobody is to break in upon you, not even your most intimate friend. An interruption of any sort may effectually put a stop for the day to the quiescent, reposeful mood which it is the function of the silence room to establish in you. Try this plan faithfully, and in a short time you will appreciate as you have never done before the truth of the old saying that silence is golden.

And, besides "going into the silence room" for half an hour or more every day, make frequent use of the nerve-strengthening power of mental and physical relaxation. The experience of numerous people, including some of my personal acquaintances, proves that to relax at frequent intervals during the day promotes efficiency and health alike.

One of these acquaintances, an eminent specialist in the treatment of nervous and mental diseases, takes a nap every afternoon. Whenever he sits down he lets the chair really support him, and does not hold himself rigidly tense in it, as most of us do. In bed he similarly relaxes, with the result

that sleep comes to him almost instantly. Also he "meditates on eternal things," in that almost every evening he reads something of a high order in philosophy, poetry, or other literature that focuses his thoughts on the deeper realities of life. This, he finds, not merely tends to quiet his mind, but also strengthens it.

Certainly he leads as vigorous and productive a life as any man, and far more vigorous and productive than most men. He studies and treats complicated cases, makes scientific researches, and is the author of a dozen books which have won for him recognition as one of the world's foremost medical psychologists. It will pay you to live somewhat in his fashion yourself. Take time, every day, to read something lofty, something ennobling and tranquillizing. Meditate on what you read.

Learn to relax both physically and mentally. If you cannot take daytime naps, you can at least sit down occasionally, lean back, close your eyes and momentarily rest, making your mind as complete a blank as you possibly can. You can do this the more

easily if, during the period of relaxation, you take long, slow breaths, without, however, unduly straining your lungs. After a little practice you will find that you can relax at will. And after you have had a little experience with voluntary relaxation, you will be astonished at the increased bodily and mental vigor it has given you.

Do not persist in error. Whatever you think to the contrary, it is a fact that you need not remain a victim to the habit of hurry, bustle, and excessive strenuosity. You have it in you to break this devitalizing habit at any time. Why not begin to-day?

INSOMNIA

BROODING over the evils supposed to be the inevitable result of loss of sleep is undoubtedly one of the worst features of chronic insomnia. Such brooding often begins after a few nights of occasional sleeplessness. Then it becomes a chief factor in converting the occasional sleeplessness into persistent insomnia. Yet in point of fact these evils attributed to loss of sleep are largely imaginary. Loss of sleep is by no means so disastrous as most people think, and if insomniacs as a class could be induced to appreciate this we should hear of far less insomnia.

Loss of sleep is less disastrous than most people suppose—not because we can do without sleep, but because nature has provided a way whereby we gain to some extent sleep's benefits. Nature, for the matter of that, virtually compels us to take some sleep, even when we think we have been

wide awake the whole night long, and for many nights at a stretch. Total insomnia for any length of time is almost unknown. There are few authentic cases of it in medical annals, and these have soon ended in insanity and death.

On the other hand, it is a matter of common observation—though the significance of this phenomenon has not been generally appreciated — that many insomniacs who claim to have gone without sleep for weeks, retain a surprisingly healthy appearance of mind and body. Yet they may be honest enough in their assertions. They simply are unaware that they have benefited from nature's substitute for regular sleep.

This substitute is a borderland condition midway between sleeping and waking. It occurs whenever, for example, a person drowses for a moment. That moment, as has been proved by scientific experiment, may be singularly refreshing.

Some years ago, to mention one of the experiments in question, three members of the teaching staff of the University of Iowa were kept continuously awake for ninety

hours. Rather, the attempt was made to keep them continuously awake. And they themselves believed that they did not drowse for an instant. But the experimenters found that even while seemingly awake the subjects frequently passed into the borderland state. In the case of one of the three this was strikingly proved when, in answer to a question, he made a reply which showed he had been dreaming. Also, as testifying to the rest-bringing qualities of the borderland state, after the experiments ended, and these subjects were allowed to fall asleep, they slept only about two hours longer than was usual with them. Quite evidently they had made up some of the prolonged loss of sleep while the experiments still were in progress.

Let insomniacs accordingly take heart and cease picturing to themselves the evils which in reality will never afflict them. Once they have done this, they are a long step forward to their cure.

Another common mistake of insomniacs, indeed, is to imagine that no cure whatever can be found for their persistent sleeplessness. In reality the latest researches go to

show that the only kind of insomnia that is incurable is that in which the inability to sleep is associated with some organic disease for which medical science has as yet discovered no remedy. Thus, organic disease of the brain sometimes has chronic sleeplessness as one of its symptoms. The same is true of organic diseases of the heart, stomach, kidneys, etc. These may cause wakefulness through pain, or through irritation of the brain by bodily substances which have not been properly eliminated, as would be the case were the organs sound.

But in nine instances out of ten sufferers from insomnia are free from organic disease. And though they may have functional troubles which aid in keeping them awake, the real source of their sleeplessness is to be sought in their minds. The great difficulty with them is that they have consciously or subconsciously argued themselves into a fixed but false belief that they cannot sleep. If only they can break up this false belief, they will find that they can sleep readily enough.

AIDS IN WOOING SLEEP

WHEN sleep will not come, instead of trying to force it to come I suggest that you adopt a simple procedure based on the conditions which recent psychological experiment has proved to be fundamental to sleep. These are mental and muscular relaxation, limitation of voluntary movement and monotony of sensation. To obtain these the next time you find yourself wakeful, select on the wall of your room some ornament or spot which, by reason of a ray of light from the moon or street lamp, seems to stand out clearly from its surroundings. Having selected this spot, assume a comfortable position in bed, taking care that you lie in such a way that you can see the spot on the wall without straining any part of your body. Next, remaining perfectly motionless, and thinking of nothing but the spot on the wall, gaze at it through half-closed lids in such a way that it seems remote and indistinct.

Do not try to get a full view of it. That would mean tension, not relaxation and would defeat your purpose. Your gaze at the spot, while steady, must be without any straining of the attention. Soon, if you have continued to lie perfectly quiet and to think of nothing but the spot on the wall, you will find your eyelids grow heavy and close completely. Open them half way, as before, and resume the process of gazing. They will again grow heavy and close, when you must, if you can, open them once more. Before long you will find it impossible to open them, for you will be sound asleep.

Even if your room be in total darkness you can still make use of this sleep-bringing method by calling up before your mind's eye some imaginary object and gazing at it between half-closed lids exactly as though it were really before you. Remember, however, that you must lie perfectly still, moving neither hands nor legs.

Try this device the next time you are troubled by wakefulness. From personal experience I am satisfied that, if you follow

it faithfully in its details, you will find that it works splendidly.

Again, I have been asked by a victim of insomnia: "Is it not true that a person with a tendency to wakefulness can do much to help himself by systematically quieting his mind before going to bed?"

Undoubtedly this is the case, and to all sufferers from sleeplessness I commend the advice contained in one of Doctor Oppenheim's admirable "Letters to Nervous Patients":

"A great deal depends upon the right use of the evening hours. On no account let yourself occupy them with anxious forebodings about the night. But, on the other hand, it is not wise to occupy your mind with too exciting thoughts, as the strong after-impression of feeling and fancy may counteract the tendency to sleep.

"You must find out for yourself whether a quiet game (cards, halma, chess, or patience), the reading of a serious or an amusing book, the perusal of an illustrated paper, or a chat with a friend will be most certain to give you that tranquillity of mind through the vestibule of which you will pass into the temple of sleep."

AIDS IN WOOING SLEEP

There are some helpful physical aids which may also be employed in preparation for sleep. Many people are kept awake by cold feet. The use of a hot-water bag, placed at the bottom of the bed, will be found beneficial through promoting the circulation of the blood in the feet. Other persons, especially if they sit up late at night and go to bed hungry, may be kept awake by unrecognized abdominal discomfort. A few crackers or a glass of warm milk, taken just before going to bed, will be found helpful to insomniacs of this type. But such expedients as these, it should be added, ought not to be employed as a regular thing. Otherwise one will become a slave to them, and in the end may find it impossible to sleep without the artificial aid of the hot-water bag, the cracker, or the warm milk.

It is in the cultivation of a serene, confident attitude, in which there is no room for fear of sleeplessness, that the best preparation for sleep consists. Helpful both to the cultivation of this attitude and to the direct wooing of sleep is regular and energetic occupation during the day. For if—as is

undoubtedly the case—there are some people troubled by sleeplessness because they work too hard or too intensely, there are many people whose sleeplessness is due to the fact that they do not work enough. They are like a certain wealthy insomniac who went to her physician urgently entreating to be shown how to sleep.

"It is months since I have had a good night's rest," she declared. "Every night after I go to bed I tumble and toss for hours."

"You are worried about something?" asked the doctor.

"Only about my inability to sleep. I know of nothing else that worries me."

"Your general health? Is it good?"

"Excellent."

And in fact the physician could not find anything organically wrong to account for the sleeplessness. He began to question his patient about her everyday life.

"Are you having any special difficulties in the management of your house?" he inquired.

"My house? But it is some months since I have kept house. I am living in an apartment hotel."

"H'm. Was it after you gave up housekeeping that your insomnia began?"

"Yes."

"And how do you occupy your time now? Do you do any work whatever?"

"Not very much. I have an independent income. In any case, I could not do much, for I sleep so badly that I feel quite used up."

"But just how do you pass your days?"

"Usually I remain in bed until ten or eleven. After luncheon I go to a matinée, play a little bridge, or perhaps go calling. In the evening I read, play bridge, see friends, or go to the theatre. I do not go to bed very early, because I know I should not sleep."

The physician looked at her quizzically.

"If I were to tell you what to do in order to sleep soundly every night, would you really act on my advice?" he asked.

"Of course."

"Then I tell you to work at something—work hard at something. To be quite frank, I believe it is nothing but idleness that is keeping you so wakeful. Go back to housekeeping. Or find useful occupation of some

other kind. What you need is work, and that is all you need."

There are people all over the world similarly situated. They are wakeful at night because during the day they are too lazy to work hard enough to get themselves healthily tired. They are inert both physically and mentally. Consequently, in medical language, "neither nerve cells, heart, nor vasomotor mechanism become adequately fatigued for sleep to present itself promptly."

If you are a victim of sleeplessness, and at the same time have to admit that you are one of these inert, lazy folk, mend your ways without delay. Find some interesting work to do, and throw yourself into it heartily. Go to bed feeling really tired. Then you will sleep.

WHEN YOU WAKE TOO SOON

THE ideal of sound, refreshing sleep is a sleep that begins soon after the head touches the pillow at night and is unbroken until it is time to rise next day. Many people fail to attain this ideal. Some find it hard to get to sleep at all. Others, though falling asleep readily enough, wake long before it is time to get up.

There are several causes of this untimely wakefulness. Some of the causes are mental, others physical. Conspicuous among the physical causes is hunger. Let me quote on this point the observations of an eminent New York physician who has made a special study of early morning wakefulness:

"Most of the patients who complain of wakefulness in the early morning hours are really suffering from hunger at that time. This is especially true with regard to those who stay up rather late at night. They have their last regular meal about seven or

a little earlier, they get to bed at eleven or even later, and some of them, following the old maxim that eating before sleep is likely to disturb it, go to bed on an empty stomach. Whenever more than four hours have passed since the last meal the stomach is quite empty, and after the preliminary fatigue has worn off, and the sleep has become lighter, and the lack of nourishment more pronounced, a vague sense of discomfort in the abdominal region wakes them, though most of them do not realize that they are disturbed by a craving for food. In a large number of these cases I have found that the recommendation of a glass of milk and some crackers, or some simple cake, just before retiring, does more than anything else to lengthen sleep and prevent what has been learnedly called matutinal vigilance." [1]

In other cases over-anxiety about waking on time in the morning causes wakefulness long before it is time to rise. People who live in the suburbs and have to catch a certain train every morning are particularly liable to develop an early waking habit. Here the important thing is to take steps to establish a new mental attitude. The tendency to worry and to anxiety must be over-

[1] J. J. Walsh's "Psychotherapy," p. 662.

come through a systematic education of the will. Otherwise the only hopeful means of conquering the wakefulness is to make arrangements to be called at the proper time by some member of the household. Knowing then that there will be no danger of oversleeping, the under-sleeping will soon become a thing of the past, the anxiety which gave rise to it being at an end.

If, however, other causes of anxiety are present and are allowed to dominate the waking thoughts, early morning wakefulness will continue. In that case the trouble may be due to the anxiety-colored ideas becoming the subject of dreams so unpleasant that sleep is disturbed.

Lack of ventilation in the sleeping-room is another cause of wakefulness during the night. If a person finds himself frequently waking when he ought to remain sound asleep, a good airing of the room may be all that is necessary to overcome this. Or it may be that the bed-clothing is too light or too heavy. Sensations of cold or of heat, if felt to any marked degree, are notable sleep-breakers. Some people need much more,

others much less, bed-clothing than the average man. A little experimenting will determine just what is best suited to the individual.

If, however, all home methods fail to break up the habit of waking during the night or in the early morning, then the thing to do is to consult a competent physician and act on his advice.

Another annoying disorder of sleep is a curious twitching or starting of the body just before or during sleep. Sometimes this so thoroughly awakes its victim that it is long before he can fall asleep again—particularly if he imagines that the starting is indicative of some grave internal disorder. As a matter of fact there are many causes for this condition, few of them really serious. Doctor Walsh, in his "Psychotherapy," gives an excellent summary of the most common causes. In part he says:

"In most people this starting means that there is, for the moment, some mechanical interference with the action of the heart, and that a systole has been delayed, and has been pushed through with more force than usual because of this delay. A full

stomach will occasionally cause this, especially if patients lie on their left sides. In some people even a drink of water taken just before retiring will be sufficient weight to cause this interference with heart action. An accumulation of gas in the stomach will do it by pushing up against the diaphragm.

"I have found this starting to occur particularly in elderly people when they were a little overtired on going to bed, or in anæmic young people when they had had somewhat more exertion than usual during the day. Unless there is really some demonstrable heart lesion the start does not mean anything, and patients can be reassured at once.

"At times it seems due to some unusual noise. In certain nervous states even slight noises produce an exaggerated reaction, and there seems to be a surprising, almost hypnotic, acuity of hearing just at the moment when all the other senses are going to sleep.

"I have found that two classes of nervous patients particularly are likely to be disturbed by these starts in their sleep. The first class is perhaps the larger. They are the patients who do not eat enough, and are underweight. The other class of cases are those who do not get out into the air enough during the day, or who sleep in rooms insufficiently ventilated.

"In young children, of course, it must not

be forgotten that starting in sleep may be due to the twitching pains of a beginning tuberculous joint disease."

Or, though Doctor Walsh omits to mention this, the starting in sleep, in the case of children equally with adults, may be symptomatic of nothing more than temporary nervous exhaustion, coupled perhaps with distressing dreams. And in any event, as the paragraphs quoted suggest, most people who start in their sleep have no real occasion to feel alarmed. Because many people do feel unduly alarmed and because the condition is a frequent one, I have given at such length the results of Doctor Walsh's observations.

If you are one of the many people thus troubled, and if—as will probably be the case—a medical examination gives you a clean bill of health with respect to your heart, you may make your mind perfectly easy. Eat sufficient food, but do not eat immoderately; take a reasonable, though not excessive, amount of outdoor exercise; sleep with your windows open; avoid nervous strain and the chances are the starting in sleep will soon cease to trouble you.

DON'T FEAR NIGHT AIR

ALL authorities on personal hygiene are agreed that abundant ventilation of living and sleeping quarters is of the utmost importance to health. Night and day, fresh air, and plenty of it, is indispensable to the human organism.

The simplest method of getting fresh air into a room is by opening the windows both top and bottom. Many people, however, willingly do this in the daytime but refuse to do it at night. They sleep in rooms with windows tightly shut. The excuse often offered is that they know the night air will be bad for them. Actually night air is harmful to no one. As a rule, it is better than day air. During the day the air, particularly in large cities, is heavily laden with dust, much of which may be infected with disease germs. At night the activity of the city subsides, and the production and circulation of dust lessen.

The notion that night air is unsafe is a heritage from the old days when night air was supposed to cause malaria. Now we know that the connection between malaria and night is not in the air but in the fact that malaria-carrying mosquitoes travel at night. Wherefore, instead of closing the windows at night, all one need do, in malarial districts, is to have the windows well screened. Everywhere, and by everybody, the night air itself should be admitted to the sleeping-room.

Those who work under conditions which prevent their getting plenty of fresh air during the day are particularly in need of fresh air at night. To sleep with windows wide open, top and bottom, should be their rule. In stormy weather, of course, precautions must be taken to prevent an inrush of rain or snow. When the storm is at its height, and if the wind is blowing directly into the room, then the windows should be opened only slightly, if at all. Otherwise they should be opened as much as possible unless the thermometer is down to zero.

Screens, properly arranged, will save the

sleeper from being exposed to a draught; or this can be effected by the aid of a ventilating sash. As to exposure to cold, this can be obviated by having extra bed coverings available. By spreading newspapers between mattress and springs I have found that the warmth of the bed in a cold room can be appreciably promoted. The newspapers seem to be extraordinarily helpful in fending off the cold air that otherwise would chill the bed from underneath.

If necessary, woollen night clothing can be worn to insure warmth during sleep. The sheets may be well warmed shortly before it is time to retire. And, it seems almost needless to add, the blankets should be long enough to tuck in securely under the mattress, so as to prevent accidental exposure.

But whatever the precautions taken to make certain of comfort in bed, the precaution of keeping the window shut should not be taken, except under the circumstances noted above. Even then the attempt should be made to arrange things so that some fresh air can gain admittance. The bedroom door,

for instance, may be left open and a window opened in an opposite room.

Always remember, you need fresh air if you would remain healthy and in condition to do good work.

NIGHTMARE

ONE of the most interesting discoveries of modern medical psychology relates to that widespread malady, nightmare. The real cause of nightmare, it appears, is to be found in the state, not of the victim's stomach, but of his mind. It used to be thought by everybody—and it still is thought by most people—that nightmare is due entirely to indigestion. Cucumbers, radishes, lobsters, and sundry other articles of food, acting on a weak stomach, were held responsible for the dire visions that torment the nightmare-ridden. Consequently it was believed that the one sure cure of nightmare was in careful dieting.

Recently, however, scientific study of the nightmare problem on a large scale has revealed two significant facts. One is that dieting, although helpful in many cases, is far from being a true cure; that, indeed, many chronic sufferers from nightmare continue to

have attacks of it in spite of every dietary precaution. And, on the opposite, it has been found that many persons of notoriously weak digestion never have nightmare, no matter how reckless they may be in choice of food. They may and do have serious attacks of indigestion, but not of nightmare.

Evidently, therefore, nightmare has some specific cause apart from the condition of the stomach. Psychologists have now definitely located this cause. They have found it by bearing in mind the fact that nightmare is essentially a morbid dream. Being a dream it necessarily is governed by the laws of dreaming, as established by recent scientific investigation.

Of these laws the most important is, that every dream represents an attempt by the sleeping consciousness to interpret some physical sensation; and that the character of the interpretation—that is, of the dream—depends on subconscious mental states of strong emotional coloring.

Everybody has had experiences which have profoundly impressed him. In course of time they are largely, if not altogether, forgotten

so far as conscious recollection goes. But they are always subconsciously remembered. Not only this, but it has been found that they affect one's life and conduct in various ways. One way is in giving form and color to the dreams of sleep.

On this view, a nightmare would indicate that its victim carries in his subconsciousness thoughts and memories of an exceptionally unpleasant character. Investigation has demonstrated that this is the case. And it has also been demonstrated that as soon as the subconscious thoughts have been ascertained by psychological analysis, and the dreamer has been made consciously aware of them, he ceases having nightmare.

Thus the proper treatment of nightmare is psychological rather than medical. Dieting helps, but only in so far as it reduces the frequency of the particular physical sensations—indigestion—which excite the subconscious mental states into activity. Ascertain and get rid of these states, and dieting will no longer be necessary.

The foregoing applies also to that rarer and more singular disorder of sleep known as

"waking nightmare"—a phenomenon, by all accounts, even more unpleasant than sleeping nightmare. Here is a description of a typical waking nightmare:

"The sufferer wakes from sleep to find himself oppressed by some weight which confines him upon his back and prevents his breathing, which becomes exceedingly laborious, so that the lungs cannot be fully inflated by any effort he can make. The sensation is now the most painful that can be conceived. The person becomes every instant more and more awake and conscious of his situation. He makes violent efforts to move his limbs, especially his arms, with a view to throwing off the incumbent weight, but not a muscle will obey the impulse of the will. He groans aloud, if he has strength to do it. Every effort he makes seems to exhaust his little remaining vigor. If left to himself, he lies in this state generally about a minute or two, when he recovers all at once the power of volition." [1]

In exceptional cases the paralysis of waking nightmare has been known to persist for ten minutes, even for fifteen minutes. Naturally, and especially if it is of frequent

[1] Waller's "Treatise on the Incubus."

occurrence, it greatly alarms its victim. And, undoubtedly, it represents an abnormal nervous condition, but one that usually is of no seriousness. Strictly speaking, it is nothing more than a prolongation after sleep of nightmare experienced during sleep. Often those afflicted by it know that they have been troubled by an extremely unpleasant dream. Just as often, to be sure, they have no remembrance of dreaming. This means that the distressing sensations of the paralysis have blotted out all recollection of the images of sleep. They have been dreaming, they may depend on that, and they have been having dreams not at all to their liking. From these dreams they have tried to escape by waking. But few people—if any—ever pass directly from sleep to full wakefulness. There is always—or almost always—a semi-waking state through which sleepers must go. It is in this borderland state of partial wakefulness—known technically as the hypnagogic state—that the paralysis is experienced. With full wakefulness it disappears, as does, in many cases, all memory of the bad dream that preceded it.

Its explanation, obviously, is linked with the explanation of nightmare in general. That is to say, despite its oppressive physical characteristics it is of mental rather than physical origin, being due to the presence, in the subconsciousness, of painful emotions and ideas, of which the dreamer, in his waking moments, may never be fully conscious.

To get at these emotions and ideas is often most difficult, even by the advanced methods of modern psychological analysis. But once they are got at—or when, so to speak, they have been "outgrown" by the one having them—nightmare, whether of the waking or the sleeping sort, ceases to torment.

MORBID DREADS

AS nightmare, sleeping or waking, is due to the presence in the subconsciousness of distressing emotions and ideas, so are the many "phobias," or morbid dreads, which make life a burden for thousands of people of weakened nerve control. One common phobia is a morbid dread of heights, another a singular fear of cats. This latter fear—technically known as ailurophobia—is specially likely to trouble women, but men are by no means immune from it. Cases are on record of big, vigorous men who become almost panic-stricken if a cat approaches them. Thus a physician reports:

"One of the most marked cases of ailurophobia that was ever brought to my attention was in an army officer who had exhibited bravery in battle on many occasions, yet for whom a cat had many more terrors than the battery of an enemy, or even an ambuscade of Filipinos."

Sometimes, moreover, the presence of a cat gives rise to physical rather than mental symptoms. There are people who are attacked with something like asthma when near a cat. Others develop catarrhal conditions. It has been suggested that this is a result of unusual sensitiveness to animal emanations. Possibly such is the case. But a significant fact is to be noted. In patients who thus suffer it has been found possible to evoke the physical symptoms by merely showing them the picture of a cat. This would indicate that their trouble is, after all, mental in origin, and in the nature of hysteria.

Now, hysterical affections always have as their starting point some distressing experience that gets firmly lodged in the mind of the person to whom it occurs. And, in fact, cat dread has frequently been traced to distressing experiences connected with cats. One young woman, for example, who detested cats, yet was forced by circumstances to live in a house where there were several, sought medical aid to get rid of her ailurophobia. She declared to her physician that

she had no idea why she should hate and fear cats. Careful searching of her past brought forth the explanation. When a mere child she had a pet bird, of which she was very fond. One day a cat contrived to kill it. Not only did the loss of the bird shock and grieve her, but it was the first time she had been made aware of what death meant. Ever after she stood in terror of cats.

Something of this sort, it is safe to say, can be found in the early history of all victims of ailurophobia. They may have forgotten that they ever had an experience which could give rise to their morbid dread. But psychological analysis will show that they did have such an experience, and that subconsciously at least they possess a vivid memory of it. Once it has been recalled to conscious remembrance, and its connection with their state of mind made clear, it becomes possible for them to regard cats as other people do.

Indeed, even if no attempt is made to recall the distressing experience, cures of ailurophobia may sometimes be effected by mental suggestion and self-discipline. But

the cure is much easier if the experience in question is recalled. For it then becomes possible to know exactly what dominant ideas have to be overcome by suggestion. It may even happen that the recalling of the forgotten experience, with an explanation of its significance, is enough to work a cure.

Consequently, all who suffer from ailurophobia and feel the need of being freed from it are advised to consult a physician having psychological training, preferably a specialist in mental and nervous diseases. The same advice applies to all afflicted with morbid dreads of any kind—and there are indeed many kinds of morbid dread.

Numerous people stand in real horror, not of heights or of cats, but of dogs. Others are morbidly afraid of the dark, of thunderstorms, or of fire. There also are people who suffer agonies when obliged to remain alone in a closed room, and people who are equally afraid of open spaces. Again, under the influence of dreads the real meaning of which they do not appreciate, many people are irresistibly impelled to strange eccentricities of conduct. To illustrate by citing a case

from my own observation, I was once consulted by a young man for advice regarding a brother whose passion for cleanliness had become so troublesome to his family that they had been obliged to commit him to a hospital for the insane. This unfortunate young fellow could not endure the sight of dirt or dust in any place. He would spend days in the attic setting it to rights, dusting, washing, and burning odds and ends. No part of the house was ever clean enough to suit him. He went so far as to take down the kitchen stovepipe, because he felt sure that it must be in dire need of cleansing inside. The climax came when he attacked a private desk which happened to be somewhat dusty and littered with papers. Into the fire these loose papers went, in spite of the fact that some of them were valuable. This was the last straw, and his confinement in a hospital speedily followed.

More frequently the victims of manias for cleaning restrict their activities to cleanliness of person. They perpetually brush their clothes or wash their hands. Not long ago I received a letter from a man who declared

that he washed his hands at least a hundred times a day. "I do not know why I do this," he wrote. "It is most inconvenient and exposes me to unpleasant comment. But I cannot help myself. Unless my hands are absolutely clean I am miserable. I have no peace until they have been washed. So I am kept busy washing them most of the time."

Until recently little could be done for such unfortunates as these. One could only regard them as victims of an insane obsession and sincerely pity them. But nowadays means of relief are available, thanks to the discovery that these obsessive acts, these incessant dustings and washings, are not so irrational and meaningless as they seem.

Stated briefly, such acts are invariably symbolical. They testify to the presence in their victim's mind of some subconscious fear or self-reproach, connected with incidents in the sufferer's past life. The person thus afflicted may find it—usually he does find it—quite impossible to give any reason for his strange behavior. But when the unhappy sufferer is subjected to psychological

analysis, a definite reason is quite sure to be clearly revealed. And as a rule that reason is comprised in some early shock—perhaps in the way of moral misconduct in youth—which created a morbid state compounded of anxiety and shame.

The washing of the hands, the dusting of the clothes, or the general aversion from dust and dirt is thus an external manifestation of great internal distress. What is more important, once the hidden, subconscious cause of this distress has been brought to light, the mania for cleaning comes to an end.

So, too, with people suffering from fear of open spaces, fear of closed places, fear of fire, fear of dogs, or any other form of morbid fear. Like those who have manias for cleaning, those who morbidly dread heights or cannot bear to have cats near them find that their excessive fear is grounded in some distressing memory-image of past experiences. Always they may reasonably hope to find a cure by placing themselves in the care of some expert, able by psychological analysis to get at the hidden source of their dread.

IF YOU ARE BASHFUL

IF you are bashful just remember, please, that your bashfulness may actually be a form of conceit.

According to your own statement you blush and tremble and trip when in public because you imagine people are looking at you, and you are unusually sensitive to people's gaze. Very well. I accept your statement as to the sensitiveness. But are you sure that people look at you as much as you think? Do you really consider yourself of such importance that people must needs look at you? Is it not possible that they look at you only when you begin to blush and tremble and trip, drawing their attention to you by the strangeness of your behavior. Give this a little thought. In connection with it ponder the following story by the eminent Japanese sage, Yoritomo Tashi:

"I once had a young neighbor whose father was in a position which gave him access to

the most brilliant assemblies. At these gatherings the young man became noted for his awkwardness and maladroitness. If he was obliged to greet any one he would advance blushing, hesitating, apparently seeing nothing round him, striking against obstacles in his path, and stumbling over the matting.

"His father brought him to me one day and asked me to try to cure him, for his excessive timidity had become a burden to them both.

"Through the bamboo hedges that separated our two gardens I had often perceived the young man, and had been struck with the freedom of his movements, in contrast to his habitual embarrassment. Therefore I immediately came to the conclusion that as his awkwardness manifested itself only in public he must belong to that class of timid persons who might certainly be called conceited. For the principal cause of their embarrassment lies in the conviction that they fasten the attention of others on themselves to such a degree that they notice their slightest gesture.

"So I began by making the young man conceal his identity by introducing him in company as an obscure pupil of mine. Gradually he gained ease of manner when among people, for he felt convinced that the humble

student he was personating would pass unnoticed among the philosophers by whom we were usually surrounded. So well did I succeed by this device that when I returned him to his father, he was proof against the absurd self-conceit which, by convincing him that he was the cynosure of all eyes, had caused him to behave awkwardly."

Ask yourself if your point of view may not be identical with this young man's. Ask yourself, further, if you really have more reason than he had to suppose that people, whose minds are busy with other things, will trouble themselves to pay special attention to you. Ask and answer these questions honestly, and the likelihood is that you will have taken a great step forward in the self-cure of your bashfulness.

To be sure, the possibility must also be recognized that your bashfulness is a pathological phenomenon akin to the morbid dreads and obsessive impulses we have just been discussing. This is the more likely to be the case if the bashfulness is accompanied by an unaccountable tendency to blush at the slightest provocation—or at no

provocation at all—as in the case of a young lady who once asked me:

"Will you please tell me what I can do to overcome a habit I have of blushing when anybody speaks to me? No matter what the subject of conversation, as soon as I am directly addressed I feel the blood reddening my face. This makes me miserable. I stammer, I tremble, I act in the most awkward way, to my great annoyance. Afterward I reproach myself for my foolishness. But the next time I have to talk with any one, the same thing occurs. I must overcome this, for it is spoiling my life. It makes me keep by myself, avoiding company of any kind. I am thought queer by my friends, and I certainly act in a queer way."

When blushing is as extreme as this, the wisest thing a person can do is to consult a doctor. But it is important to select a doctor who has had a good psychological training. For it is not a question of dieting and drugs. It is a question of finding what is lurking in the background of the mind to cause supersensitiveness in the presence of others.

Morbid blushing, in fact, testifies to a state of affairs similar to that found in persons afflicted with manias for cleaning, etc. It is a habit having its origin in unpleasant childhood experiences which were such as to arouse in an extreme degree sentiments of timidity, shame, and self-reproach. These in their turn give rise to a feeling that one has a secret which must be carefully kept, but which others are likely to perceive in the expression of the face, particularly of the eyes. Hence an embarrassed feeling when in the presence of others—a feeling which gradually becomes habitual, persisting after the original distressing experiences have been quite forgotten.

To break up this habit of blushing and extreme bashfulness it may be necessary to call back to memory the forgotten experiences and give reassurance as to their harmlessness. This the psychologically trained physician can do. Consequently it is such a physician who should be consulted by all victims of bashfulness and morbid blushing, if efforts to cure themselves prove unavailing.

HEADACHES

HEADACHES may be roughly divided into three classes. One is comprised of headaches symptomatic of some really diseased condition of the physical organism. To this class belong headaches resulting from uncorrected eye defects, kidney disease, tumor pressure, and so forth.

The second class is made up of headaches which are the product of some error in bodily hygiene. Over-eating, indulgence in intoxicants, working or sleeping in a badly ventilated room, using the eyes unwisely, are common causes of this type of headache. Of these causes probably the commonest is eye-strain, which indeed is not merely a potent producer of headaches but a conspicuous weakener of nerve control.

Comparatively few people, unfortunately, appreciate the dire effects of eye-strain, or the ease with which the eye may be strained

under modern living conditions, which make such varied demands on human vision. In the long ago, when our ancestors were clad in skins, dwelt in caves, and hunted the open country in quest of food, the important thing was to have eyes specially adapted to see at great distances. Nature met this demand. The human eye became essentially an eye fitted for far vision.

But with the progress of civilization, and particularly with the invention of printing and the development of the industrial arts, the demand for far vision lessened. It has been constantly lessening, until to-day the eye is primarily needed for tasks requiring near sight rather than far. But not a long enough period of time has elapsed to make the necessary readaptation. Men still inherit from their remote ancestors far-seeing eyes. The consequence is that eye-strain, with its resultant evils, is an ever-present danger. Many can avoid it only by wearing spectacles. All have to manage their eyes wisely if they would escape trouble. And wise management of the eyes includes giving them frequent rests, as well as taking care

to use them under lighting conditions that of themselves lessen strain.

Frequent rests do not necessarily mean long rests. If, for example, your work is of a sort to require close application of the eyes at reading, writing, designing, etc., for many hours a day, an occasional glance into distance for a few moments will relieve the strain of steady near vision. Also, from time to time, close the eyes entirely. Let the muscles of your whole body relax. Or get up and walk about the room, look out of the window, poke the fire.

If you ride in street car or railway car to and from your place of work, make these periods of travel a resting time for your eyes. Above all, do not read while travelling. The light is likely to be none too good, and the swaying of the car increases the strain of reading. And do not sit looking steadily out of the car windows at the various objects you pass. If you do this, pain in the eyes, headache, or other evidence of eye-strain will in all probability be the result. Better far to sit with your eyes closed. Remember that you ought to have them in as good con-

dition as possible for your work. Assuredly you ought not to tire them before you begin to work.

If you have to work facing a window, wear an eye shade. And while you ought always to work in a good light, avoid working with the sun glaring on the work at which you are looking. To read, write, or sew in a glaring light is about as unhygienic as to do these things in a poor light. I have known people to read on a sun-beaten seashore and then wonder why they had a headache afterward. Eye-strain headaches may similarly follow faulty position in reading or writing. The old rule to let the light come from over the left shoulder is still one of the best of rules.

So much for our first and second classes of headache. The third class includes the kind of headaches already mentioned in our discussion of "Habit and Nervousness"—that is to say, headaches due not so much to any physical condition as to over-concentration of the attention on sensations in the head. More people suffer from headaches thus originated than from headaches of any other

sort. As one experienced physician phrases it:

"There are, of course, headaches due to definite pathological conditions, but the great majority of headaches complained of are the result of over-attention to certain sensations, some of them normal, some of them only slightly abnormal, which are emphasized by concentration of attention on them until they become a torment."

Elaborating, the same physician makes very clear the process by which such headaches develop.

"It is evident," he says, "that certain conditions predispose to headache. The principal of these is having sufficient time to advert to certain uncomfortable feelings in or around the head.

"Few people who stop to think of what their head sensations are but find that there is some unusual sensation, somewhere in or outside the head, which if dwelt upon becomes emphasized into an ache. If the mind can be diverted it disappears.

"If there has been some injury of the head or some pathological condition set up by congestion or anæmia, the feelings may become emphasized and occupy the centre of

attention. And even after the injury has disappeared, or the pathological condition been ameliorated, some sensations remain which with advertence produce achy feelings of discomfort."

This is not to say that most headaches are imaginary. They are always very real. But it is to say that many headaches are mentally, rather than physically, caused, and that their cure depends on mental rather than on medicinal means.

To be sure, medicine often relieves mentally caused headaches. But this is because the sufferer believes that the medicine will help him. The benefit he gets is essentially a result of "suggestion." But usually it is not a lasting benefit. Something occurs to focus the attention on head sensations again, and headache starts in anew. To get a lasting cure the patient must contrive to keep his attention fixed on something other than his head.

If, then, you are frequently afflicted with headache, if your doctor has pronounced you organically sound, if your habits of bodily hygiene are good, you may rest as-

sured that your head aches simply because, in the picturesque metaphor of the neurologist Oppenheim:

"Under the stimulating influence of introspection the tiny, perishable seed-grain of pain has grown into the firm, strong, enduring tree of neuralgia or psychalgia."

You have caused your headache by wrong thinking. Change your mode of thinking and your head will cease to ache. Broaden your interests, think less of yourself and more of your work, more of your duties and opportunities for serving your fellow men. That is what you need.

NERVOUS DYSPEPSIA

AND now I want to tell a little story that may be of direct personal significance to you if you belong to the great army of dyspeptics.

Some time ago I called on a friend reported to be in poor health. I found him in seemingly so bad a condition that he believed he had not long to live.

"Every morsel of food I eat causes me agony," he declared. "I am constipated all the time, and in such pain that I cannot sleep. I have been in the hospital, but it did me no good. I know I am going to die."

Questioning him closely, I soon felt satisfied that his plight was not as bad as he thought it; that, in fact, he was suffering from no organic disease. His physician bore out this view.

"There is nothing the matter with your friend's stomach," said he. "The trouble is entirely here——"

He touched his head significantly.

At my suggestion the sick man consulted a specialist. Again a reassuring diagnosis was made. The specialist added:

"Just stop thinking about your stomach, my friend, and your stomach will take care of itself."

That was all he really needed to do in order to regain his health, and it is all that need be done by most of those tormented in some degree like him by the demon indigestion.

One well-known physician has boldly affirmed that the state of the mind is responsible for ninety per cent. of all cases of dyspepsia. This may be an exaggeration, but it certainly holds good with astonishing frequency.

Again and again it has been found that inability to digest food is directly due to an erroneous belief that the digestive power has been weakened. Possibly there has been in the beginning a slight digestive disturbance due to some indiscretion. This would have been only temporary had not the victim allowed it to become a starting point for a

"fixed idea" that he was doomed to dyspepsia. By brooding over this thought he took precisely the course most likely to throw his digestive organs out of gear. For, as has been demonstrated by scientific experiments, the secretion of gastric juice and the movements of the alimentary tract in general are sadly interfered with by any depressing emotional state.

For the same reason, worry over business cares, domestic problems, etc., may be quite enough to bring on a serious attack of indigestion, even in a person in perfect health. This again serves to turn the thoughts to the stomach and to give rise to a fixed idea of digestive weakness. Thence may result a real and lasting dyspepsia, in spite of every effort at cure through medicine and dieting. Only in one way can it be surely cured, that is, by persuading the patient to fix his thoughts on something external to himself.

I have already indicated several measures by which this externalizing of the thoughts may be effected. Let me here suggest another—namely, undertaking helpful work for

other people, particularly people who are ill or in want.

Charitable work, indeed, has this special advantage to nervous patients that it soon forces them to recognize that the world is full of people whose sufferings are more real and intense than their own. The result is that they are gradually led to make light of their nervous symptoms, and the latter, being no longer fed with the fuel of excessive attention, presently disappear.

One eminent New York physician, who has long urged altruistic activities on his nervous patients, offers the following testimony:

"For patients who think they have much to suffer, yet whose complaints are all of subjective feelings of oppression and depression, there is no better remedy than to come in touch with real suffering. Many a woman in our large cities owes her freedom from the neurotic symptoms to which her sisters are subject to her interest in tuberculous children. There is just enough of suffering to arouse all the pity of the visitor, without so much of anguish as would deter the more delicate from being interested in the work. . . .

"I have spoken of this phase of occupation

as if it referred only to women. There are many men of whom one may well say that they need more human sympathy in their lives, and that if they had it their supposed ills would drop from them, or seem so slight as to be quite negligible. Over and over again I have seen men who had become too occupied with themselves lose their pains and aches in an interest in some real charity. Close contact with the poor, intimate personal relations with other human beings who are suffering, are quite as necessary for men over-occupied with themselves as for women."[1]

A word of warning, however, should be added. If you are a nervous patient, and if you wish to cure yourself by the method of charitable work, don't undertake that work with the thought uppermost in your mind, "I am doing this for my own good." If you go into the work in this spirit, you will still be unduly fixing your attention on yourself, and the chances are you will continue to think almost as much as ever about your symptoms.

Be altruistic in heart, as well as in act. That is the secret of the cure.

[1] J. J. Walsh's "Psychotherapy," p. 222.

BE GENEROUS

ARE you generous? I don't mean are you generous merely in the way of contributing within your means to the support of worthy causes. Generosity is much more than a matter of dollars and cents. In fact, it often happens that lavish money donors are in reality not generous at all. Sometimes they give for mere appearance sake, under a feeling of social compulsion. Sometimes they give from an obsessive craving for public applause. And sometimes the giving is as an indirect restitution for acts and policies that have been hurtful to the welfare of society. It is not a question of being generous; it is a question of winning back, by seeming generosity, a forfeited public respect.

Thus we have to look beyond the dollar mark for the true criterion of generosity, albeit the really generous man does give money according to his ability. But he also

gives more than money. He gives service to others. He gives sympathy, tolerance of judgment, kindness of heart. Further, he strives to help others grow, mentally and spiritually, by putting at their disposal whatever he has gained in knowledge through education and through the experiences of life. In addition, he specifically, if unconsciously, tries to grow in knowledge himself that he may be of greater helpfulness to others.

Generosity, then, is no passive virtue. It is a dynamic force, stimulating men to effort, and contributing to the growth of their efficiency in whatever profession or business they may be engaged. Generosity, indeed, is an index to mental health, and in some measure to physical health also.

Your ungenerous, self-centred man is altogether likely to have a poor digestion, a bad liver, a cranky heart, or weakened blood vessels. He is likely to be a poor sleeper, and to suffer from the eccentricities of a nervous system that is not in good running order.

This can hardly be otherwise in view of the recently demonstrated effects of "dis-

cordant thinking" on the nerves and on the internal bodily organs. Every man who is not generous is bound to do a deal of discordant thinking. Hatred, malice, envy, jealousy, remorse—these and allied depressing emotional states have a clear field in his consciousness, to the dislocating of his physical processes. Even if these states were not present, the selfishness that is characteristic of the ungenerous man would have a hardening effect on his arteries as on his soul.

Consequently, physically as well as spiritually, it pays to be generous. Of course, however, the best payment of all is the realization that one can be, and is, of use to others.

In Professor Seashore's "Psychology in Daily Life" there occurs a passage which I commend to your attention:

"Spiritual generosity is the absolute *sine qua non* of spiritual growth. In this, more than in material things, generosity enricheth the giver.

"Service is the key to life. There is no place for the selfish, self-centred, self-seeking individual in a happy family. The same is true in some degree of our social organizations.

"The selfish soul is ungenerous and must pine away in his own misery, wealthy but a miser, strong but a coward, learned but a fool, gloating in luxury but despicable."

Spend a little time to-night taking stock of yourself. Be perfectly candid. If you find yourself short in the matter of generosity, don't waste time in useless reproaches. Just make a fresh start.

LEARN TO BREATHE RIGHT

RIGHT breathing makes for long living. Every year thousands of people die an untimely death chiefly because they have always been breathing wrong. Right breathing also makes for right thinking. The man or woman who does not breathe right is to some extent crippling his or her thinking power. This is because, as already pointed out, the thinking organ, the brain, functions well or badly according to the quality of the blood that nourishes it. And the quality of the blood is directly affected by the way one breathes.

To be properly enriched the blood needs a good supply of oxygen, which it absorbs from the lungs. Unless the breathing is done right the oxygen supply is insufficient. Besides which, the nourishment taken up by the blood from the lungs may be impure. This is most likely to be the case if the air is taken into the lungs

through the mouth instead of through the nose.

Nose breathing is the first principle of right breathing. Mouth breathing is inadequate to the needs of the human organism. Let a man breathe habitually through his mouth and he is sure to lower his vitality. Hence he will become more liable to contract disease, and less resistant to it when contracted. Also, by the poverty of his blood's nourishment, his mental as well as his physical vigor will be lessened.

Therefore if you are a mouth breather correct this bad habit without delay. It may be—indeed, it probably will be—that your habit of mouth breathing is due to some nasal obstruction. In that case you ought at once to go to a nose specialist for appropriate treatment.

Learning to breathe through the nose, learn also to breathe slowly and deeply. Most people, there is reason to say, breathe too rapidly and not deeply enough. Deep, slow breathing exercises the whole lung, stimulates the liver, promotes the abdominal circulation, and favorably influences both the

blood-pressure and the oxygenation of the blood. That is to say, deep breathing increases the blood's nutritional value, besides strengthening the abdomen and the lungs themselves.

As a corrective to shallow breathing, and for hygienic purposes generally, some deep breathing exercise may advantageously be taken once or twice a day. Fisher and Fisk, in their health manual, "How to Live," recommend the following:

"A certain oriental deep breathing exercise is particularly valuable to insure slowness and evenness of the breath. It consists of pressing a finger on the side of the nose, so as to close one nostril, breathing in through the other nostril, breathing out of the first nostril in the same manner, and then reversing the process. Attention to the slight sound of the air as it passes through the nose enables one to know whether the breathing is regular or slightly irregular.

"Such breathing exercises can be taken at the rate of three breaths per minute, and the rate gradually reduced until it is only two or even less per minute."

Singing requires deep breathing, and there-

fore is to be recommended to habitually shallow breathers. For the same reason, they are advised to take some moderate muscular exercise every day.

Whatever the corrective means employed, remember that the great aim to be secured is efficient breathing, and that this has as its basic principles breathing through the nose, breathing slowly, and breathing deeply.

SUNSHINE AND NERVES

HERE is another hint for the nervous: Let plenty of sunshine into your home. Let plenty of it into your working-quarters. Occasionally give your whole body a sun bath.

Few of us really appreciate the soothing, strengthening power of sunshine. Many think that it is an irritant to them. And, to be sure, sunshine does have an irritating quality, if allowed to strike the eyes glaringly, or to beat unrestrainedly into a room on a hot summer day. But the rays of the sun can always be moderated, when necessary, by light curtains indoors, and by protecting the head and shading the eyes when out of doors.

Moderating sunshine, not completely excluding it, that is the wise course. The nervous in especial should not allow themselves to become sun-dodgers. They should welcome sunshine for what it really is, a medicine for their tired nerves.

Even diseased nerves benefit greatly from sunshine. There are certain organic nervous diseases of an exceedingly painful character. Specialists have found that direct exposure to sunshine is most helpful to victims of these diseases. Results still more impressive are obtained when it is a question, not of organic disease, but of general functional nervousness, however extreme. The nervously exhausted business man, the nerve-worn housewife, can find in sunshine a surpassing balm. Much to the point is the experience of one nervous invalid, a middle-aged woman, given sun treatment by a Boston physician, Doctor John Bryant. When first seen by Doctor Bryant, this patient weighed only eighty-seven pounds, and complained that every nerve in her body was "jumping all the time." Rest and nourishing food added to her weight and helped her nerves. But Doctor Bryant reports:

"The measure from which the greatest relief was obtained was the sun bath. When the exposure had reached one hour a day, for the whole body, the 'nerves' practically disappeared."

Another New England physician, director of a sanatorium for the functionally nervous, has a building specially designed to provide a sunflooded resting place for his patients. It is a high, airy structure, made almost entirely of glass. In this building the patients spend part of their time every day, amusing themselves in various ways, and gaining strength from the rays of the sun.

Facts like these emphasize the value of sunshine, not only to the nervous, but to all of us. If it is good as an antidote to nervous exhaustion, it is equally good as a preventive of nervous exhaustion. And, both as andidote and preventive, it acts in two ways, directly through its action on the body, and indirectly through its influence on the mind. The mere fact that sunshine promotes cheerfulness makes it profoundly valuable to the nervous system. Nothing frays nerves quite so quickly as gloom and worry. By helping to counteract and conquer gloom and worry, sunshine gives tone to the nerves.

Sunshine, moreover, if you give it adequate opportunity, will still further protect health

by its destructive action on disease-germs that may invade your home. Any room is liable to contain, in carpets, hangings, upholstery or books, dust infected with disease-germs of one kind or another. These germs thrive in darkness or obscurity. They quickly perish if exposed to the strong light of the sun.

The power of sunshine as a germ killer has been repeatedly demonstrated by scientists. It has been demonstrated, for example, in a series of remarkable experiments at Johns Hopkins Hospital. As reported in the *Journal of the American Medical Association*, the immediate object of these experiments was to determine the risks of disease infection through the handling of public library books. The experimenter, Doctor C. A. Laubach, among other tests artificially contaminated a number of books with disease germs. Inside and out he rubbed the books with cotton swabs that had been soaked in broth containing the colon bacillus and germs of typhoid and diphtheria. He then subjected the books to various conditions to

ascertain how long the germs thus lodged in them would live.

It was found that when the books were kept in a darkened room, all three of the kinds of disease-germs used in this experiment remained alive and virulent for months. This was true of the germs on the outside of the books as well as those on the inside. Kept in a room where there was a soft, dim light, the germs retained their virulence for about twelve days. But when kept in rooms that were flooded with sunshine, not one germ was alive after a few hours.

Dr. Laubach's experiments, as the editor of the *Journal of the American Medical Association* points out, leave no doubt as to the desirability of disinfecting all books that have been handled by persons ill with infectious diseases. No less important, they go to show that direct sunlight is a powerful disinfecting agent, one of the most powerful that exists.

Give the sun a chance, then, to enter the rooms of your home. It will help to safeguard your physical health as well as to

promote your welfare by creating moods of cheerfulness. Even during prolonged hot spells don't keep the sun constantly excluded. Above all things, beware of selecting for your principal living quarters rooms to which the sun cannot at times gain ready access. Don't work, eat or sleep in such rooms. If you have any such in your house, try to arrange matters so that you will use them for occasional, not habitual, occupation.

And if, unhappily, you are living in a house where the sun does not have a real chance to enter, seize eagerly your first opportunity to remove to a sunny house. You need sunshine—everybody does.

YOUR HOME

THE importance of letting sunlight into the home has just been mentioned. But this is only one item in home hygiene of importance to those who would keep or gain nerve control.

Psychologists, let me remind you, are emphasizing more and more the significance of the environment as a factor in determining human character and conduct. They affirm that not only the people who surround a man but the inanimate objects which are about him exercise in some degree a formative or deformative influence over him. The more continuously he is surrounded by the same people or the same things, the more likely these will be to influence him for good or for evil. Consequently it is especially important for a man to give thought to that phase of his surroundings summed up in the word "home." For most people are subjected to the environment of their home more

continuously than to any other environment. And, in fact, observation has shown that every element in the home life, whether animate or inanimate, affects those surrounded by it. Even the furniture of the home may have a marked influence as a factor in character formation.

To cite an illustrative instance that will bring this out concretely, a woman living in a suburb of New York City was exceptionally pessimistic, depressed and unhappy. She had plenty of money, no special cares, yet was notoriously gloomy. According to her physician there was no bodily reason for her chronic state of dejection. It was put down to a temperamental and incurable peculiarity.

But one day the suggestion was made to her that she ought to refurnish her home. Not only had she allowed much of her furniture to become shabby, but most of it was of massive, old-fashioned design and sombre hue. Accepting the suggestion, but not enough interested to take charge of the work herself, she commissioned an interior decorative artist to act for her, and gave him a

free hand to make whatever changes he thought best. When he was through the house had an entirely different atmosphere. It had a living room which contrasted pleasingly with the funereal aspect of its predecessor. The dining-room was now a place in which one could really enjoy a meal. The bedrooms were furnished in light colored woods, with light draperies in the stead of heavy ones. Cheerfulness, in a word, radiated from the hangings, rugs, and furniture of the whole house. And soon the character of the mistress of the house began to change correspondingly. It became possible for her to be bright and cheerful, almost vivacious.

Just as gloomy-looking furniture tends to depress the mind, so does uncomfortable furniture and an overabundance of furniture tend to create chronic moods of discontent and irritability. Better far, from the psychological standpoint, to have too little furniture than too much. When a person is surrounded by furniture so that it is difficult to move about freely, disagreeable feelings of being shut in and crowded may take possession of

the mind. The result is often disastrous in its effects on the disposition and the working efficiency.

Besides, a superfluity of furniture means, for the housewife, a superfluity of work, with consequent nervous strain which is all too apt to show itself in the development of unpleasant personal traits.

And, needless to add, psychological and hygienic considerations alike demand that the furniture in the house be kept free from dust and dirt. The more furniture there is —particularly of the heavily upholstered kind—the greater will be the difficulty of keeping it clean and thus free from possible disease-germs. This, of itself, is sufficient reason why there should be no unnecessary cluttering of the home with chairs, tables, and bric-à-brac.

Again, for psychological reasons, special care should be taken in the selection of the pictures which are to hang on the walls of your home. In one of his best stories—some authorities consider it his best story—O. Henry gives us an intimate glimpse into the heart and life of a little shopgirl whose most

treasured possession was a picture of the great Kitchener of Khartum.

Many girls adorn their rooms with pictures of celebrities merely because the celebrities happen to be good looking. But this little girl was different. She treasured Kitchener's picture as a help in time of trouble. Whenever she felt tired, discouraged, or tempted, she had only to look into the deep, strong eyes of England's famous general to gain fresh strength for her battles of life. Upon her those pictured eyes ceaselessly radiated suggestions of power.

Many have read this story of O. Henry's. Many have admired it. Many have felt poignantly its tragic ending. But how many, I wonder, have turned to their own benefit its hint as to the importance of having around one pictures that stimulate to noble ideas and high ideals?

We are so built that everything we see or hear, even when consciously occupied with other things, is instantly conveyed to our mind, to become a part of our psychic make-up. Necessarily the more often it is conveyed to the mind the deeper and more

lasting is the impression it makes. If, then, it be of such a nature as to suggest to us good, beautiful, and strengthening ideas, its effect on the shaping of character will be beneficial. If it suggest evil, ugly or degrading ideas the effect will correspondingly be harmful.

Manifestly, so far as we can ourselves arrange our environment, we should arrange it with a view to having it make on the mind as helpful impressions as possible. We always are able to do this to a large extent. And certainly we can do it with regard to the pictures in our homes. No picture that is glaring, gaudy, vulgar in theme, or depressing in suggestion should be tolerated there. Our aim always should be to select pictures that cheer and strengthen.

They need not be expensive pictures. The cheapest of reproductions, if tastefully executed and of pleasing subject, may prove of infinite helpfulness to us. Portraits, landscapes, marine views, domestic scenes—we may choose as our fancy inclines, provided only that we keep in mind their possible in-

fluence upon us as part of our daily environment.

Let the rule be never to buy a picture without putting to ourselves the question, "Just what does this picture suggest to me?" If, trying to answer this question, we find ourselves in doubt, or if we clearly recognize that it brings up thoughts of an undesirable character, then we should at once decide against it.

Tolerating nothing glaring, gaudy, or vulgar in our home pictures, we must also be careful in our choice of wall-papers and other household decorations. Everything should be in good taste and harmonious, and, especially, we should familiarize ourselves with the varying effects of different colors on the nervous system. To this peculiarly important subject let us now turn.

COLORS AND NERVES

IT is a fact, not so generally known as it ought to be, that different colors have different effects on the nervous systems of human beings. Some colors are peculiarly stimulating to the nervous system, and under certain conditions stimulate it abnormally. This is especially true of the color red.

Nature, as you must have observed, is exceedingly chary in the use of red. We do not have red oceans or red skies or red grass. Only in the autumn, when the days are short and gray, is red used by nature to any extent. Then our forests and meadows are sprinkled with it, in bright patches that afford a stimulating contrast to the general dulness of the autumn landscape. In this there is a hint which everybody ought to take. Whether in articles of dress or in household decoration, red should be used sparingly. Under some circumstances it should not be used at all.

So abnormally stimulating is red when used in excess and for any length of time, that it sometimes causes serious nervous symptoms. A medical man was once puzzled by the extreme nervousness of a whole family, whose members often came to him to be treated for headache, sleeplessness, and other nervous ills. He found it impossible to give them permanent relief, until one day he was called to their home. Then he noticed that red was much in evidence in the color scheme of almost every room in the house, particularly in the wall-papers. Being aware of its irritating quality when used thus lavishly, he advised that the house be repapered in other colors. This having been done, the nervousness from which the entire family had suffered soon disappeared.

In another instance, reported by a New York specialist in household decoration, many visitors to a clergyman's study found it difficult to talk to their pastor without becoming excited. This was at first attributed to his "peculiar personality." But his personality changed for the better, and those who entered his study felt less nervous

strain, when its bright red wall-paper gave place to paper of less irritating hue. Similarly the unruliness of a class of small children was discovered to be largely due to the exciting effect of the vividly red carpet on the floor of their schoolroom. The removal of this carpet was followed by a marked improvement in behavior.

Facts like these suggest that red should not be allowed to predominate in the upholstery, floor coverings, or wall-paper of any room in which people have to spend much of their time. It should not be used at all in living-rooms into which the sun enters freely for a large part of the day. The sun itself is sufficient stimulus for the nervous system. Adding to it the stimulating effect of red creates the danger of establishing a condition of nervous irritability.

As to the use of red in clothing, the rule adopted by a friend of mine, a member of the teaching staff of Wisconsin University, is one which everybody might follow to advantage. "When the day is dull, or I feel depressed," he tells me, "I put on a necktie wholly or partly red. This I find has

a pleasantly stimulating effect on me. But I never wear such a tie on a bright day, or when I am already in good spirits." As with neckties, so with dresses. The dress partly or entirely red should be reserved for days when the skies are dull or the mind depressed.

Yellow, like red, is a color of marked effect on the human mind and nervous system. Unlike red, however, it has not always the same effect. In fact, one of the puzzling problems of modern psychology is to account for the difference in the reaction to yellow as found on the one hand among Asiatics, and on the other among people of the western world. Chinese, Persians, and Asiatics in general are extremely fond of yellow, and derive from it a most pleasurable feeling-tone. So do Malayans and other primitive peoples. American and European children, at all events in their earliest years, likewise take great delight in yellow. But in the case of adult Americans and Europeans the feeling-tone produced by yellow, especially when it is seen in mass, is generally a disagreeable rather than an agreeable one.

Sometimes it has such an unfavorable effect as to cause sensations of nausea. Thus, in an instance cited by the psychologist Havelock Ellis, a man who had been born with a cataract was shown various colors after having gained his eyesight through an operation. There was nothing particularly striking in his reaction to any color until he saw yellow for the first time. At once "he became so sick that he thought he would vomit." Such an intense reaction is of course unusual. But most adults, other than Asiatics and savages, are to some extent adversely influenced by yellow. This has been experimentally demonstrated. In a test at Clark University yellow led all other colors in being pronounced by the subjects of the experiments a color of disagreeable feeling-tone. Similarly, testing the color preferences of more than four thousand people in Chicago, Professor Jastrow found that yellow and orange were the least liked of all colors.

Various theories have been advanced to account for this strange contrast in affective value between the liking for yellow shown

by Asiatics and the dislike exhibited by adult Americans and Europeans. Most plausible is the conjecture that the dislike of the latter is a defense-reaction against certain qualities in yellow which make it an overstimulus to nervous organisms already unduly stressed by the complexities of western civilization.

On this theory yellow should be used much like red in household decorations and in clothing—that is, sparingly. In rooms where there is much sunlight it should scarcely be used at all, either in carpetings or wall-paper. On the other hand, its stimulating quality justifies its use to a greater extent in rooms into which the sunlight does not enter freely. It is particularly appropriate, for example, in the color scheme of rooms having a northern exposure, and halls that are usually quite sunless. On gray and gloomy days, likewise, a touch of yellow in the dress may serve, as red is known to serve, as an aid in offsetting weather-caused depression. But even for this purpose care should be taken to avoid making over-use of yellow. If used to excess, either in sun-excluded

rooms or in rainy-day clothing, it may act as an irritant rather than as a healthful stimulus. There are reasons for believing that it sometimes acts as an unsuspected cause of nervousness. Yellow, accordingly, must be classed with red as a potential over-irritant.

Not so with such colors as green and blue, particularly blue. Instead of irritating the nervous system and exciting the mind, blue has tranquillizing effects. When of a deep shade, approaching violet in hue, it may act on the mind as a positive depressant. This is borne out by scientific investigations, made both in this country and elsewhere. At the University of Illinois, Professor N. A. Wells for several years studied the effects of various colors on his pupils, mostly young men and women of the Middle West. Of the many persons thus studied, only twelve found any shade of blue at all exciting. Its general effect was described by the subjects in such terms as "quieting," "peaceful," "restful." Many, however, in the case of violet-blue found that it had so subduing an influence as to give rise to feelings of sadness and gloom.

Some evidence is obtainable, from various sources, indicating that in certain quarters the depressing influence of violet-blue is so well appreciated as to be turned to practical account. Thus, it is alleged, that in some Russian prisons the most talented political prisoners are, or were, subjected to violet colored light for the express purpose of breaking their spirit and dulling their minds. Also in hospitals for the insane violet light has been used with decidedly subduing effect on maniacal patients.

From all of which it would seem to follow that blue having the intensity of violet should not be used to any great extent in household decoration or in articles of dress. Persons naturally inclined to be pessimistic, and easily discouraged by any unpleasant happening, will probably do well to avoid the use of violet-blue altogether. On the other hand, those who are temperamentally excitable and nervous may really benefit from the judicious use of a not too intense shade of blue. They can use it in the color schemes of their living-rooms, and in the suits or dresses they wear.

Possibly it is because of an instinctive appreciation of the psychic effect of blue that most people are particularly fond of this color. According to M. F. Washburn, who, at Clark University, made an interesting experimental study of color preferences: "Blue is the pleasantest light tint, and indeed the pleasantest color in the whole series." Other investigators corroborate this finding, which is further corroborated by facts of everyday observation. Blue, as shown by fashions in dress, and by its frequent use for decorative purposes, is decidedly a popular color. Its popularity is psychologically justified. Fondness for it cannot be cultivated too assiduously by those who now prefer some other color which, like red or yellow, is antagonistic rather than conducive to emotional calm and control.

POSTURE AND CHARACTER

HERE is a hint for the man who recognizes that his character is weak and wishes to strengthen it: Sit straight, stand straight, walk straight.

It is undeniably true that weak, crooked bodies may accompany vigorous characters. It is true also that weak characters sometimes are found in men who hold themselves splendidly erect. Nevertheless, these are exceptions to the rule that posture has a marked, sometimes far-reaching, influence on character.

This influence works two ways. It works psychologically, and it works physiologically. There is a direct psychological influence from the mere circumstance that one is sitting, standing, and walking as a man should. Self-respect increases forthwith, timidity diminishes, self-reliance grows, there is a gain in the spirit of initiative. All this is

done in accordance with the James-Lange doctrine of the emotions. Assume the physical expression of an emotion, this doctrine rightly affirms, and you will develop within yourself that emotion.

Let a man, then, habitually brace his shoulders and straighten his spine; let him walk with his head manfully erect, and, unless there is something radically wrong with his morality, he is sure to experience the virile mental states which his posture expresses.

He is doubly sure to experience these because of the physiological effects of posture. A slouching, stooping attitude, seated or walking, cramps the lungs and weakens the abdomen. Breathing is done imperfectly, and as a result there is a deficiency of oxygen for the needs of the organism; and because of the effect on the abdomen there is interference with the circulation in that region, and a tendency to constipation, with resultant poisoning of the blood stream. This means that the brain is nourished with blood that not only is weak but also is in some degree impure. Feelings of despondency, weakness

of will, and even mental confusion are likely consequences. When, on the other hand, the posture is correct there is an immediate stimulation of the physical processes governing the nutrition of the brain. At once it becomes easier to think clearly, to resist temptation, to manifest strength of character generally.

Too many people are unaware of these physical and mental effects of correct and faulty posture. Too many, though aware of them, fail to give any thought to them. They sit sprawlingly, they stand limply, they walk slouchily. Then they wonder why their health is precarious, their mentality and morality flabby.

What all such persons ought to do is to procure some book stating simply and explicitly the principles of correct posture. They ought to learn these principles by heart—and apply them.

Not least in importance, let me add, is the correct posture of the head. This should be held perfectly level, neither bent forward nor inclined backward—held, that is to say, in the position known among sol-

diers as that of "attention." Soldiers consciously assume this position under certain conditions and as a result of training. It is unconsciously assumed by all who possess a personality characterized by dignity, forcefulness, and independence of spirit. On this point the Italian anthropologist, Doctor Maria Montessori, fittingly comments:

"It is not the vain man, nor the proud man, nor the dreamer, nor the bureaucratic official whose head assumes this involuntary horizontal line that is characteristic of the most profound sentiments known to humanity. Persons of such types hold their heads slightly raised, and the line shows a slight backward slant. The man who is depressed and discouraged, the man who has never had occasion to feel the deep, intimate, and sacred thrill of human dignity, has on the contrary a more or less forward slant in the psychological line of orientation."

In the unduly aggressive, the pugnacious man, the head may be held level enough, without either a forward or backward slanting. But almost always there is a forward thrust to it, strikingly expressive of the combativeness bulking so large in its pos-

sessor's nature. The characteristic attitude of the prize fighter as he advances to attack illustrates concretely this sign of the psychic make-up. Meet a man who makes you think of a prize fighter by the way he holds his head, and you may safely set him down as constitutionally aggressive.

Again, pronounced sensuality and coarseness of nature often are revealed by what seems to be a sinking of the whole head upon the shoulders. This effect is due to a shortening and thickening of the neck, features which are themselves eloquent of an undue tendency to yield to the pleasures of the senses.

For knowledge of others, then, and for knowledge of oneself, it is important to be aware of these character indications. It is still more important to correct an habitually faulty head posture as an aid in character development—to train oneself to hold the head in the attitude which, as Doctor Montessori finely says, "is that of the thinking man, who cannot lean either in the one direction or the other because he is so keenly conscious of being in close connection with

all surrounding humanity; and he looks with horizontal gaze toward infinity, as though studying the path of common progress."

PESSIMISM

GLANCING through an old volume of a scientific magazine, I once came across a bit of writing that contrasted refreshingly with the dulness of the learned disquisitions that weighed the magazine down. This pleasing gleam in the midst of a desert of words was a brief description of pessimism by Thomas Scott Lowden. It is so admirable and suggestive that I want you to share my discovery of it and to ponder it. Here it is:

"Pessimism is mental, moral, or physical ill health or all. Pessimism inevitably leads to some form of ill health, and ill health is an open way to pessimism.

"For the pessimist there is no life-expansive process. The life movement is ever contracting. The pessimist lacks the spirit of elasticity and accommodation, experiences no spontaneous outbursts of joy, exhilarations, exuberance of the life current issuing

from surplus strength, overflowing vivacity, euphoric buoyancy. He is never conscious of a background feeling of naive, animal life. He consumes himself in snaps, snarls and bites. . . .

"For the pessimist there are no sunny days, green fields, meadows, clear skies, cool brooks, shady forests, and song of birds; no racial echoes of a distant paradise. The golden age is leaden, Saturn hoes in toil among the thorns, the Arcadian days, cheerful with song and dance, are but brute barbarism. The past is dark, the present miserable, the future gloomy."

Pessimism, you will observe, my friend, is a repelling, crippling, deadening attitude of mind. I sincerely trust that it is not your attitude of mind. If it is, if you recognize yourself in Mr. Lowden's portrait, the sooner you appreciate pessimism's baneful consequences to you and to those near and dear to you, the better will be your chance of rescuing yourself and them from those consequences.

But, you may say, life has always gone wrong for me. I have every reason to feel discouraged, depressed, pessimistic. Reason

a-plenty you may have. Nevertheless, please remember this:

So long as you allow yourself to feel discouraged, depressed, pessimistic, life will continue to go wrong for you. Your pessimism will drive friends from you. They will be unable to endure your sour visage and your crabbed words. It will handicap you in business. No matter how capable you may be, men will prefer to traffic with people of more cheerful mien. And if you really are capable, your pessimism will not let you remain so. It will literally poison you, body and mind, enfeebling you, clouding your judgment, lessening your power to think and act aright.

Perchance, for that matter, you yourself are puzzled to understand why you are pessimistic. You have not the excuse of so many that life has been unkind to you. You have no manifest cause for crabbedness. Yet you are a thoroughgoing pessimist. In that case, recall Mr. Lowden's words, "Ill-health is an open way to pessimism." Somewhere in your body, unsuspected by you, there may be a faulty condition that has

given you a faulty mental attitude. The trouble may be in your stomach, it may be in your teeth, it may be in your eyes, it may be anywhere. Go to a doctor and give him a chance to discover what is wrong. Let him advise you. Then act on his advice.

OPTIMISM

IT was a gray, cold, wet, windy morning, and he was a very small boy. I found him staring thoughtfully out of a window in the hotel dining room.

"Good morning," I said to him. Then added jokingly, "It's a pleasant morning, isn't it?"

"Yes," said he promptly. "I call it a pleasant morning."

Naturally I was somewhat surprised. It was indeed a moist and chilly morning.

"And why do you call it a pleasant morning?" I demanded.

"The sun isn't out, and that makes it cool," was the little fellow's answer. "Besides, it's hardly sprinkling any."

Here was invincible optimism for you! Here was a boy who, it safely could be predicted, would grow to manhood hopeful, confident, not easily discouraged. And, after

all, his was essentially the attitude of good, sound common sense.

If the "sprinkle"—a disagreeable "Scotch mist"—kept him from the outdoor play of which he was passionately fond, there was nothing to be gained by grumbling or complaining. This would only be a waste of energy that might be far more agreeably expended otherwise. There were indoor games to which he could turn, and to them he proceeded to turn with enthusiasm. Let the weather be what it might, it could not dampen his ardent soul.

Many of us older persons might profitably imitate the example of this seven-year-old New England boy. We allow disagreeable incidents of even a trifling sort to disturb and depress us, perhaps to becloud our happiness and lower our efficiency for the whole day. If the cook is late with breakfast or the carrier forgets to leave our morning paper, we fret absurdly. If the motorman refuses to look our way when we have almost reached the corner, the whole universe takes on an ebony hue. We become thoroughgoing pessimists if we have to give up our

Saturday afternoon golf game. We can see no joy in life if our automobile is put out of commission for a single day.

Things like these ought to mean no more to us than the wet morning meant to my little friend in the hotel. But, so far as the effect on our disposition is concerned, they are torrential cloudbursts. We cannot—or, rather, we do not—bring ourselves cheerily to assert with him: "It's hardly sprinkling any."

Yet this is what we must do if we want to make a real success of life. We must master the unpleasant, instead of letting the unpleasant master us. We must resolutely substitute for regrets that deaden all activity cheerful thoughts that stimulate to constructive effort.

To be sure, as stated a few pages back, ill-health and pessimism are close connections. Yet, after all, it is possible to be optimistic despite ill-health. Have you ever read the life-story of Molly Fancher, America's most famous invalid?

For more than half a century Molly Fancher dragged out an existence of suffering

on a sickbed. She was sixty-seven years old when she died. She had a healthy, happy girlhood. But while still in her teens misfortune cruelly assailed her. Riding a horse, she was thrown and badly hurt. This was in May, 1864. A year later, when not completely recovered from the effects of the fall, she was again seriously injured in a street-car accident. Following this accident she lost, in rapid succession, speech, sight, and hearing. Also she became paralyzed. Gradually, though very gradually, she recovered the ability to speak, to see, and to hear. But from the paralysis she was never wholly freed. In fact, up to the day of her death she was almost helplessly bedridden.

Her mind remained clear, and she had the use of her hands. That was about all. Nevertheless, despite her terrible burden of suffering, she contrived to get through life cheerfully. To a newspaper reporter who visited her at her modest Brooklyn home, she said:

"Yes, I am a little, old woman now. I have had my cross to bear. But there are others, and their crosses are heavier than

mine. I am not so badly off as some. Think of the poor people who are hungry, and without work. Why not pity them?"

Decidedly, bedridden and paralyzed though she was, Molly Fancher knew how to look at life philosophically. And if a brave, cheerful attitude was possible to her, after half a century of unceasing invalidism, surely such an attitude is possible to you and to me, no matter what our present circumstances.

Molly Fancher discovered what every man and woman ought to take home to themselves. She discovered that gloom is no cure for trouble, and that despondency only makes bad matters worse. During her period of blindness, deafness, and dumbness, had she not discovered this, had she allowed worry and despair to overwhelm her, it is safe to say that her life would have ended long before it did. Her cheerfulness not only enabled her to endure the long years of illness, it was a positive factor in keeping her alive. Of this there can be no doubt.

She was cheerful—and she worked. Years ago a biographer recorded of her that, lying

on her bed of sickness, able to use only her hands, she had even then written thousands of letters, and had done a vast amount of knitting, embroidery, and wax-work. Thus she kept her mind occupied, and by so doing kept herself from falling a victim to "ingrowing thoughts." Not to brood, but to keep busy, that was always Molly Fancher's sickroom philosophy—the philosophy of a truly wise woman.

HOW FAITH HELPS

I HAVE been reading a little book that I want you to know about. It is by a clergyman, Samuel McComb, D.D., of Baltimore, and its title is "Faith, the Greatest Power in the World."

Most clergymen, when they write of faith, write of it from a strictly theological point of view, and discuss it in an abstruse, academic way. Not so Doctor McComb. He addresses himself directly to men and women unversed in theological refinements. And his effort is to impress on them the great importance of faith as a dynamic force in the everyday conduct of life. His arguments are based on the findings of science rather than on the doctrines of theology. Especially does he emphasize the regenerative power of faith in the treatment of disease.

Every medical man will indorse his statement that, in the treatment of any disease,

a patient's chances for recovery increase in proportion as the patient has confidence—that is, faith—in the efficacy of the methods employed by his physician. Medical men, and particularly medical psychologists, will be in accord with the further statement that in many diseases faith of itself can cure when drugs are powerless. It is the supreme curative agent in all cases of functional nervous and mental trouble.

In some way—science as yet does not know what way—faith taps unsuspected springs of energy within the sufferer, enabling him, sometimes literally within the twinkling of an eye, to shake off the bonds of the disease that has held him captive. So, likewise, in the ordinary affairs of existence, the gaining of a livelihood, the achieving of success, faith sets loose a wondrous stream of power. By its aid the weak and the vicious rise to heights deemed far beyond their possibilities.

Nor, as Doctor McComb frankly points out, is it "religious" faith alone that has this healing power. Faith in a charm has been known to work miracles as surely as faith

in the power and goodness of God. But faith in God has one supreme advantage. Doctor McComb rightly insists:

"Faith in an irrational formula, or in a fetish, whether material or intellectual, has cured and is curing many persons of chronic rheumatism. But it is at the same time imprisoning their minds in false ideas of God, man, and the universe. It is when we leave the physiological realm and enter the world of morals and of spirit that the importance of the object on which faith rests becomes apparent. It is obvious that faith in a superstition which is only a superstition has no power to reconstruct character or wake 'a soul under the ribs of death.' For here salvation comes by an ideal which embodies the highest hopes and aspirations of the soul. We surrender to this ideal. We accept it as for us the controlling motive of our lives. And the result is freedom, power, expansion."

Not alone to keep strong in body, but to keep happy in mind; not alone to prosper materially but to grow spiritually, is essential to the well-being of us all. Every man in his heart knows this. And many a man, by actual experience, has proved that religious faith above everything else has this two-

fold influence. Thus faith, especially faith in God, pays, and pays handsomely.

Here is something else for you to remember. If you are in poor health, your chances for recovery will be much increased if you can sincerely pray to God for help, as well as believe in God. I say this not simply as a matter of religious conviction. I say it in the light of knowledge gained by scientific investigation and observation.

Psychologists and physicians are coming more and more into agreement with those religious leaders who long ago proclaimed the healing power of prayer. More and more they are indorsing the view set forth by their eminent fellow-worker, the late William James, in these striking words:

"If any medical fact can be considered soundly established, it is that prayer often contributes to restoration to health, and should be encouraged as a therapeutic measure."

Some among the foremost of present-day physicians are indeed encouraging it as a therapeutic measure. Doctor Richard C. Cabot of the Harvard Medical School, is one

of these. Doctor Thomas Hyslop, the eminent English specialist, is another.

"Any man who prays sincerely," says Doctor Cabot, "will thereby open to himself sources of power which otherwise he might never be able to draw upon."

And Doctor Hyslop says:

"I know of nothing so well calculated as prayer to pacify the mind and nerves, and to favor the proper mental attitude in time of illness."

In fact, apart altogether from any extraneous aid which prayer may bring to the sick, it is of direct helpfulness to them through its soothing influence on their minds. It is the more helpful in proportion as they pray with a firm belief that their prayers will be answered. By so praying they produce in themselves a pleasurable emotional state, which contributes directly to recovery by easing the strain of worry, anxiety, and self-centredness incidental to illness.

Bear always in mind that every organ of the body functions more smoothly and effectively under the influence of pleasurable

emotions, and is retarded by unpleasant ones, such as envy, dread, uneasiness. The suppression of these may be, and often is, absolutely imperative for a restoration to perfect health. And if they are suppressed, recovery often ensues even when the physical conditions have been such as to make a favorable outcome unlikely. Hence the value of prayer, when backed by a confident expectation that prayer will be answered.

Confident expectation—that is, faith—there should always be, to insure the health-bringing efficacy of prayer. This does not mean, of course, that prayer alone will always, or usually, suffice to cure disease. As some one has well said, *God cures by many means: by water, by air, by sun, by drugs, by the surgeon's knife.* But whichever of these means is indicated as good to be employed in any particular case, prayer can always be helpfully utilized as a healing adjunct.

IF YOU ARE RESTLESS

RESTLESSNESS — inability to settle down to work, to keep the mind fixed long on any one thing, even to stay quietly in one place—is a common phenomenon that has most varied causes.

People who are over-tired by an exhausting occupation are likely to feel restless. So are people who have no settled work whatever. Work of some sort is indispensable to keep the mind and nerves at ease. It is just as nerve-racking to have too little work as to work too much.

Any unhygienic habit of living may bring on attacks of restlessness. Some people are restless because they sleep too few hours. Others because they sleep too many. Lack of exercise breeds restlessness through causing indigestion and constipation. The clogging of the system sets up uncomfortable sensations, which may find expression in restlessness. In such a case the restlessness

is indicative of mild poisoning. It is similarly indicative in the case of persons restless because they spend too much time indoors and in poorly ventilated rooms. Less frequently, poisoning of a more serious sort may have restlessness as a symptom. I have noticed restlessness in persons suffering from septicæmia due to painless dental abscesses.

Chronic ill-health of any kind may be productive of restlessness. Or restlessness may accompany ill-health of a recurrent character. Thus victims of epilepsy, nervous sick headache, periodical dipsomania, asthma, and hay fever often have restlessness as a premonitory symptom of an impending attack of their special malady. Recognition of this fact will be really helpful to them. Their restlessness will then serve as a warning to take action which may avert the impending attack.

Sometimes incipient insanity shows itself by restlessness. There are cases in which restlessness, prolonged and extreme, is the only sign that a disease of the brain is developing.

Finally, restlessness may have wholly mental causes. In fact, it far oftener has mental causes than physical ones. When a man is physically well but mentally disturbed—as by worry over debts, business difficulties, family cares, etc.—he is especially likely to be restless. He is the more likely to be restless if he keeps his troubles entirely to himself. Mental isolation, no less than physical isolation, is bad for the nerves; hence it is a fertile breeder of restlessness.

Mentally caused restlessness may in fact be, more strictly speaking, morally caused restlessness. For the cause is often to be found in a conscious or subconscious feeling that one is not making as much of his life as he should. In so far, then, as the restlessness represents a yearning for greater achievement, for better development of the personality, it is a divine restlessness. But in so far as it is a symptom of inadequacy, it needs to be cured.

The cure is exceedingly simple. It consists in cultivation of the mind through systematic study, if only for a few minutes every day, of some subject or subjects having real

developmental value. What this subject or these subjects shall be must be left entirely to the individual taste. If you, restless from no physical cause as your doctor tells you, have or believe that you can easily acquire, a fondness for poetry, study poetry. If your fancy inclines to history, begin systematically to study history. Should you be of a philosophical bent, study philosophy.

But, you may say, this ties me down to the reading of books, and that certainly will not content me.

Very well. There is much else that you can do to overcome your restlessness through enlargement of your personality. If you have a liking for art, make a study of art. You will have to do some reading, but you can relieve this by going to lectures on art, by visiting art museums, by exchanging views on art with those of your friends who are likewise interested in pictures. Or if you prefer music to art, by all means study music. Read up in the history of music, read text books in the principles of musical appreciation, go to concerts, strive earnestly to gain a greater understanding and love of

the best in music. Make yourself a student of science if any scientific subject—chemistry, physics, zoology, whatever it may be—specially appeals to you.

Your range of choice is limitless. The one thing necessary is to apply yourself systematically, for a definite time every day, to the subject or subjects you choose to study.

Quite soon, if you have chosen wisely, you will make an interesting discovery. You will discover that life is steadily growing in meaning to you, and that your old-time restlessness is diminishing in proportion to your increased contentment. This has been the experience of thousands of people who have soon or late awakened to the importance of mental cultivation in leisure hours. It will be your experience, too.

LIVE WITH THE MIGHTY

MANY nervous invalids, and many persons whose lack of nerve control threatens them with some degree of nervous invalidism, have a singular distaste for good literature. When they read at all, their inclination usually is for the lightest of light fiction. Yet for their health's sake, no less than for that enlarging of the personality which makes for increased happiness and success in life, they should try to improve their literary interests.

One evening, not so long ago, having read the newspaper and glanced through a magazine, I turned to a new book, the recently published translation of Flournoy's "The Philosophy of William James." During the last few years of Professor James's life it had been my good fortune to know him personally. Often we had discussed things he held much at heart, notably psychical

research. Indeed, it seems only yesterday since I last talked with him.

Naturally I opened Flournoy's book with much interest. As I read I found that it did not disappoint me. In its pages I was again seeing and hearing William James, again profiting from contact with his remarkable personality. When, finally, I laid down the book and went to bed, the thought uppermost in my mind was one of gratitude at having been able, merely through reading some well arranged words, to renew acquaintance with my old friend. To this thought there presently succeeded another. What this book has done for me, I reflected, is what every good book of the kind does for its readers. For surely it is the supreme mission of every book dealing with a great man's life and work to enable those who read it to live in spirit with that man and gain by thus living with him. Here, clearly, is a fact of great significance.

If William James had lived a hundred years before my time, or I had not been fortunate enough to know him in life, I still should have been the gainer from reading

Flournoy. Similarly in the case of every worth-while man whose life is dealt with by worth-while biographers and commentators. Through these biographers and commentators we can all of us, at any time, live with the mighty of every land and every generation. Our daily surroundings may be sordid, our associates may be barren-minded, but here we have a sure means of escape and self-development.

And even if our surroundings and associates are stimulating, it will greatly avail us to become familiarly acquainted with the mightiest of men through their biographies. If they are men who have themselves been writers, we can profit yet more by reading what they have written. If only we read with an eager mind, contact with their personality and with their ideas is certain to enlarge our own personality and ideas. Something of their power will come to us. We shall be better fitted to live efficiently and happily.

To-night perhaps you are feeling lonely and despondent. There are problems and cares oppressing you. Try this experiment.

LIVE WITH THE MIGHTY

Go to your bookcase or to the nearest public library. Take a good biography of some great man—Washington, Lincoln, Darwin, Huxley, Tennyson, Browning, Emerson—whomsoever at the moment most appeals to you. Sit down and read this for an hour or two. Then meditate on what you have read. You will feel better for doing this, I can assure you. Repeat the experiment. Get into the habit of thus living with the mighty at least a few minutes every day. Life will then seem less hard. In time it will begin to be rose colored to you. For you will be shaking off the fetters of doubt and weakness. You will be steadily gaining in power to achieve.

And, having begun with biography, gradually extend your reading. Take time to read the great poets, novelists, historians, essayists, scientists, philosophers. Remember that your mind needs intellectual nourishment, just as your body needs physical nourishment. Don't go on living without good books. You are missing more than my feeble words can express—far more. Begin to enjoy and draw from books peace of mind,

strength of mind, enwrapped in the world's great literature ready for your use.

Only a few words of caution would I add, in view of the fact that you are nervously ill or tending to a nervous illness. Under such a condition you are almost certain to be extra-suggestible, with somewhat weakened judgment and morbidly increased imaginativeness. Especially, you will be likely to exaggerate, and apply to yourself, statements of fact regarding symptoms of disease. And, so subtle is the power of the mind over the body, if you really are in this uncommonly suggestible state, it is entirely possible for you, simply by reading about symptoms, to develop these symptoms in yourself. In any event, reading about symptoms will almost certainly cause you mental suffering.

Accordingly avoid reading medical books, medical articles in encyclopedias, fiction dealing in detail with disease—anything, in short, which describes physical or mental symptoms.

On the other hand, there are books which directly help in the cure of nervousness. In an admirable little work, "The Conquest

of Nerves," by Doctor J. W. Courtney, the Boston specialist gives this bit of advice, which I warmly commend to all nervous invalids:

"It is especially desirable that the risibilities of the nerve-racked should be excited as frequently as possible. To this end there is such a wealth of wholesome wit, both in ancient and modern literature, that an enumeration of authors is entirely out of the question. In every library access is made easy to books which are filled with the whole-souled laughter of men who have consistently refused to be depressed by the tragedy of life; and he who will not permit their genial mirth to trickle into his soul neglects one of the most powerful psychotherapeutic aids within his reach

"Of the same easy access are biographies of the great generals and commanders of history, and they are splendid reading for the individual who is afflicted with timidity born of 'nerves.' They teach him that courage is neither hereditary nor peculiar to any particular habit of body, but that it is the product of self-training and may be acquired even by those whom nature has treated most shabbily with respect to their physical make-up. Books of this sort are, moreover, a

revelation, in that they show that the courage which secured for men the most enduring fame did not spring from devil-may-care recklessness, but, on the contrary, was inspired by that simple and fervent religious faith which enables its possessor to will."

And, I would add, let the nervous patient read, with the foregoing, books like the philosophical writings of Paul Dubois, Jules Payot, and other master minds in modern scientific mental healing—books pointing out the way to that self-mastery and tranquillity of mind essential to real health. These are books all nervous sufferers should read, not books which, through emphasizing manifestations of ill-health, tend to depress and terrify.

PRACTICE CONTEMPLATION

CONTEMPLATION, a friend remarked to me the other day, is rapidly becoming a lost art. We are in too much of a hurry to contemplate anything. There is truth in this criticism—altogether too much truth.

In the old days, when life was more leisurely, people much more frequently availed themselves of the benefits that come from meditative contemplation of beautiful landscapes, sunset and moonlight effects, works of art, objects of historical interest. To-day the custom is to glance at such things rather than contemplate them. And the glancing often is done in phenomenally rapid fashion.

An amusing little story is told of a man who decided to take a vacation for the purpose of paying his first visit to New York. He journeyed half way across the continent, and arrived in New York late at

night, going promptly to bed. Next morning he called for a taxicab and ordered the driver to take him to the Woolworth Building. A moment's inspection of this fairy palace, as viewed without leaving the taxi, was enough for him. "Take me now to Brooklyn Bridge," he directed. He did not linger at the bridge, but bade the driver proceed through Central Park and to Grant's Tomb. From Grant's Tomb he returned to his hotel, paid his bill, and at once started home. "I had a fine time," he reported. "I surely saw New York."

This story, unfortunately, hits many of us. It savors strongly of what too many of us do when we have an opportunity to contemplate anything impressive, historical, majestic, or beautiful. When, on a sightseeing trip, we come to a spot famous in the annals of the past, do we pause to reflect on the associations connected with it? The chances are that we merely note its appearance, experience a little inward thrill of satisfaction at having seen it, and hurry along to look at something else. When we visit an art museum, do we allow ourselves

the joy of lingering in front of some masterpiece, to absorb its message, and gain for ourselves a share of the inspiration that went into its making? More likely than not we carry away the vaguest remembrance of any single picture in the museum. Our time has been limited, and we have dashed through gallery after gallery, that later we may be able to boast that we have "seen" every picture in the great collection. And how many of us journey to mountain or lake expressly in order to contemplate the beauties of nature?

Make no mistake. I do not urge that we should go mooning through existence, spending our time in slothful sentimentalizing. But I believe it will help all of us to spare some time for thoughtful admiration of splendors of the universe, glories of the past, and beautiful creations by our fellow men.

Contemplation always has an expanding, an energizing effect on the mind. It is a stimulus to nobler effort, a medicine to minds uneasy and distressed. It is a source both of rest and of power. Practice it.

SPRING TONICS

TO overcome that tired feeling experienced in spring, many people are in the habit of taking tonics. But these same people too often neglect the best of all tonics for spring weariness—dieting and fresh air. Overeating is one of the commonest causes of the depression that comes to so many with the coming of spring.

In winter there is a natural tendency to eat more food than at other times of the year, the cold of winter requiring a greater combustion of animal heat. But many people go to extremes. They not only eat more abundantly, but they eat much richer food than they should. Also they almost entirely stop taking outdoor exercise. Dreading the cold, they become shut-ins. When they have to go out, they put on heavy, cumbersome clothing. And instead of walking they use a closed carriage, a limousine, or a street car.

During the winter they may get along tolerably well, in spite of the unwholesome combination of overeating, underexercising, and lack of fresh air. But when the demand for animal heat is lessened with the passing of cold weather, they are likely to feel "let down" and uncomfortable generally.

The temptation, of course, is to describe this as a natural reaction after the tax put on the vital processes by the effort to maintain animal heat throughout the winter months. In numerous cases, however, there can be no doubt that the unhygienic practices mentioned play more than a contributory part.

To make matters worse these same practices, having become habitual, are not discontinued. If in less degree, there remains a tendency to eat too much and to get into the fresh air too little. This must be changed. Simple food must be the rule, and life in the open must be sought as much as possible. The walking should be done briskly, though not so briskly as to cause undue or sudden fatigue. If one feels "really too tired to walk," a helpful sub-

stitute may be found in sitting outdoors. Those who do sit outdoors, provided their health be basically sound, will ere long feel a desire, and find it quite possible, to take daily walks.

Also, it is important to obtain fresh air at night as well as in the day. Sleeping with the windows open top and bottom ought to be a custom with all. Better still, those who can manage to do it ought to sleep outdoors.

As to outdoor sleeping a suggestion by Doctor M. Kent, writing in *Good Health*, is worth more than passing attention:

"Outdoor sleeping is a tonic to be taken every night. Try to manage sleeping with the head, at least, outdoors. The various window-tent contrivances are well known, and when the sleeping-porch or tent is not available, the window arrangement does very well. Those who have tried both, say that there is a vast difference between sleeping in a room with open windows and out under the stars with the sky for a roof. Such natural tonics as sunshine, air, and simple food will show results in a few weeks that bottled spring medicine could never show."

If, then, you are among the weary ones of spring, depend more on these cheap remedies of nature than on the drugs in the apothecary's shop.

HABITS THAT HURT

IS it your habit to put off making decisions, to postpone action whenever possible, to leave everything to the last moment? From a business point of view this is an exceedingly bad habit. Also, it is a habit weakening to the character, even injurious to the health.

Like every habit it gets a firmer grip on a man the longer it is continued. It may get such a grip that its victim finds it almost impossible to decide about anything or take action of any sort. He then is suffering from a recognized functional disorder—aboulia, or paralysis of the will. In extreme cases people thus afflicted have great difficulty in doing such simple things as eating and dressing. They cannot make up their minds what food to choose, what clothes to put on. I have known of cases where persons have remained in bed long after waking in the morning, because they could not exert enough will power to get up promptly.

When they did get up it has taken them two hours or longer to decide how to dress for the day.

To be sure, habitual procrastination may be a symptom and a result, as well as a cause, of nervous weakness. If a man, formerly energetic, begins to notice in himself a tendency to delay, he may take it for granted that his nerves are not in the best of order. What he should at once do is not merely to try to force himself to be decisive and prompt, but also to upbuild his nervous system. This is all-important in his cure. His wisest course, therefore, is to begin by consulting a good doctor, in order to make sure that he is organically sound. Nervous weakness, as I have again and again insisted, frequently is a result of some unsuspected strain due to disease of heart, kidneys, or other organs. If any organic disease exists, it is obviously desirable to discover it as soon as possible, so that curative measures may be applied. If, on the other hand, no organic disease is present, the visit to the doctor will help in determining just what is wrong.

Usually what is wrong is nothing more than some hygienic error. Perhaps there has been neglect to take sufficient exercise. Possibly the procrastinating one has been eating too much or too little. Perhaps he has kept indoors too much. Or he may be over-sleeping or under-sleeping, both of which are practices that react harmfully on the will power and lower the vital force that makes for energy of action. Or, again, he may be working under unhygienic conditions.

The doctor's quizzing will touch on all these points, and many more. It will aid in bringing out the facts that the man who delays needs to know about himself, so that he may upbuild his nervous system by precisely the right means.

But, while upbuilding his nervous system, let him not forget to supplement the physical reconstructive process by unceasing effort to exercise his will vigorously. Let him go on the principle that it is better to make mistakes than to be perpetually undecided and inactive. Let him train himself to decide for the sake of deciding, and to act for the sake of acting. Inaction, indecision, can

mean only a constantly increasing weakness of will.

Another habit that hurts, and an exceedingly common one, is that of fuming and fretting over trivial annoyances. "Don't fuss over trifles" is a warning that a lamentably large number of us ought to take to heart. It would be difficult to overestimate the amount of useful nervous energy that daily goes to waste in useless fussing.

Nervous energy, let us always remember, has been given to us for serious purposes. We ought to make it our business to conserve it for these purposes. We need to conserve it to keep mind and body vigorous. We need to conserve it that we may always find an ample supply of it available for our work. We have hopes, desires, ambitions. To realize these we can never be too careful of our nervous energy. Yet many of us dissipate it shamefully in vicious pleasures of all sorts. We dissipate it in alcoholic excesses, in sexual excesses, in the mad excitement of the gambling-hell, where one perpetually finds himself frustrated in a

foolish effort to get something for nothing. And many who do not thus dissipate nervous energy, still contrive to waste it in vast quantity, if in no other way, in petty fussing.

We fuss if we do not wake at the exact moment we should. We fuss if we cut our chin when shaving. We fuss if our collar-button rolls under the bed. We fuss if our breakfast is five minutes late, if we have to wait a minute for the street car, if we find that the car is crowded. Thus we start our day fussing over trifles. All day long, in office, store, factory, or at work in the open air, we continue fussing over trifles. Nor do we stop fussing when we reach home. Only when we fall asleep do we really stop fussing. Some of us do not always stop fussing even then, but have weird dreams of feverishly dressing, feverishly packing trunks, feverishly running after trains, and so forth. Then we wonder why we feel tired most of the time. We assume the martyr's rôle. We complain that we are being overworked. Well, perhaps we do have to work hard. But it is dollars to doughnuts that our work

would not be too hard for us if we saved our nervous energy for it.

Let us make a fresh start to-day. Let us sit down quietly for an hour and review our everyday habits with respect to possible nervous leaks. If we have habits that evidently act as a drain on the nervous system, we can recognize them by a moment's thought. But let us also seek out the trifles that in the aggregate are not trifles—the little mice of petty, useless fussing. Let us seek them out and begin to establish habits of emotional control that will hold them in check. This, decidedly, is what we ought to do. We can't go on fussing and expect to accomplish any really big things. We want to accomplish really big things.

Therefore let us stop fussing.

YOU CAN'T AFFORD ANGER

DO you know that every time you give way to anger you throw some of the most important of your physical organs out of gear, and thus lessen your efficiency and endanger your health?

In a general way, no doubt, you appreciate that anger is not the best thing in the world for you. It leaves you feeling mean, both mentally and physically. But are you aware of exactly what it does to you?

For one thing, as established by scientific research, it completely paralyzes for the time being the workings of your stomach and other digestive organs. The glands that secrete saliva and gastric juice go instantly on strike. The muscles of the stomach become inert. Inactivity reigns throughout the intestinal tract. Consequently the man who eats while he is angry, or soon after he has been angry, need not be surprised if he suffers from a bad attack of indigestion. On

the other hand, anger starts the liver working overtime, pumping animal sugar into the blood.

It does this because, in the early days, when man was a mere savage, every time he got angry he struck and kicked and bit, and, if need be, he ran furiously to capture the fleeing object of his anger. That is to say, when he became angry he used up much more energy than usual. To enable him to do this he was so constructed that his liver, in time of emergency, would at once put at his disposal extra energy in the form of sugar. But nowadays most men do not work off their anger by physical violence. They simply feel angry. Thus their blood remains to some extent burdened with the excess of sugar their angry feeling has caused the liver to discharge.

If they feel angry very often, there may be a failure to effect gradual elimination of the surplus sugar from the bodily organism. Then disease is the result. For excessive sugar in the blood means poisoning of the blood. Also the emotion of anger causes the blood to rush from the stomach to the

limbs and to the brain. It increases the heart-beat and strains the blood vessels.

Even the healthiest of persons cannot withstand this indefinitely. Doctor W. H. Riley tells a little story that all persons of unstable temper may well take to heart:

"I recall one case of a woman who had a very bad temper, which had made her a real burden to her family. All her life she had been given to disagreeable fits, when she would scold and berate everybody within sight and sound. . . . It was this woman's boast that she had always been well and never had a doctor. One day, at the age of fifty-five, she had a stroke of apoplexy which left her partially paralyzed. The family thought it a strange happening, and a sister said, 'She has not had one of her ugly fits for quite a while, so excitement couldn't have caused it.' The physician, however, knew that it was the lifelong habit of temper that had little by little undermined the bodily integrity, until the shock came upon the victim of her own unfortunate lack of self-control."

No one, unless under stress of terrible circumstances, would willingly shorten his own life. Every one who frequently yields to

anger may rest assured that he is shortening his. So keep your temper.

And, mastering any tendency you may have to explosive irritability, strive also to master any tendency to cynicism—that unfortunate habit of holding, as the dictionary puts it, "morose and contemptuous views and opinions." It is, in truth, a most unpleasant habit, and it usually is an extremely costly one to the man or woman afflicted with it.

The outstanding characteristic of all cynics is their obsessive refusal to attribute worthy motives to human conduct. To them everybody is selfish and corrupt. When they hear a good deed praised, they do not join in the approbation. Instead, they cast about to discover something that will enable them to disparage the doer of the good deed. They simply will not believe in people. They go through life with a sneer on their lips. And, because it usually is easy to distort a man's acts to his discredit, they pride themselves on being more discerning than normal-minded persons, who have faith in their fellow-men.

One result of this attitude of bitterness and incredulity is to drive them into an unenviable isolation. People naturally mistrust a man who is always wielding a verbal hammer. There is no knowing against whom his slurs and insinuations will next be directed. His friendship is an unsafe, uncertain quality; hence it is foolish to make a friend of him.

Left to himself, the cynic inevitably becomes more bitter. And in proportion as his bitterness and loneliness increase, his health suffers. This is a certain result, because of the far-reaching influence exercised by mental states on the health of the body. The heart, the lungs, the stomach, the most obscure gland, the smallest nerve cell—every part of the human anatomy, as I have insistently said, is known to be affected for good or for ill by the general trend of the mind. Cheerfulness, happiness, contentment, enthusiasm, and, above all, faith, have a good effect on the health. Their opposites have a bad effect.

Manifestly the mental state of the cynic, whose creed is lack of faith, must retard

rather than promote the healthy action of the bodily organs. As a matter of fact almost every cynic is notoriously of infirm health. Think of your own acquaintances. Call to mind those whom you know to be cynical. Are any of them vigorous, healthy men?

To be sure, cynicism itself is sometimes, in part at least, a product of physical disease. The mind tends to react to the state of the body, just as the body reacts to the state of the mind. But more often the physical health is good enough to begin with. That it becomes impaired is due wholly to the persistence of the gloomy, depressing, chilling thoughts involved in the habit of cynicism.

With health impaired, working efficiency is lowered. Consequently, so far as material success is concerned, the cynic is greatly handicapped. He is handicapped by poor health, and he is handicapped by the mistrust he inspires in people who would otherwise be of service to him in helping him make his way in the world.

Beware, therefore, of allowing yourself to take a cynical view of life. A man here, a

woman there, may treat you badly. You may on occasion be deceived. But do not on that account be misled into considering all men and all women unworthy, and the universe a cheat. That is a conclusion as foolish as it is false—and one that may have a crippling effect on you your life long.

WHEN YOU AWAKE

HAVE you ever noticed the behavior of your family cat when he awakes from a sound sleep? Unless awakened by something that frightens him he does not immediately dash away from the chair, sofa, window-nook, or other cosy resting-place that he has been occupying. On the contrary, before starting into full activity he goes through a regular ceremonial. He rises slowly, yawns, arches his back, stretches his legs. Then he thoroughly relaxes his muscles. After this he is ready for whatever seems best to him to do.

Other animals—the dog, for example—behave somewhat similarly when first coming out of sleep. Observing this, a friend of mine, a well-known educator, has suggested that it contains a hint of practical importance to human beings. Here, much shortened, are his reasons for so believing:

"There are certain physiological reasons

why people feel so sluggish on first awakening—the position in bed is cramped, the limbs are contracted, the circulation is impeded, and the breathing is greatly hindered.

"The exercises gone through by animals when they awake have the effect of helping them to compensate for these conditions. And of all the provisions of nature to meet this crucial moment in animal life, the stretch seems to be most important. Science has carefully explained the stretch, but men seem to refuse to learn the lesson. The stretch extends the body so that the veins are so elongated that the blood flows more easily from the arteries through the veins back to the heart, and circulation is equalized and stimulated.

"The beneficial effects of the stretch can be felt by any one who will take the pains on awaking in the morning to stretch easily for a few minutes, then rest a few minutes, and note the effect. He will feel a great exhilaration through the body. He will feel a sense of harmony. Thanksgiving seems to arise from every cell at the fresh blood and life.

"The yawn is similar to the stretch. The yawn is a stretch of the lungs as the stretch is a yawn of the muscles. Both of these exercises express a hunger for oxygen."

My friend, indeed, has devised a whole series of exercises to be taken in bed on awakening. It is his firm belief that these exercises, faithfully practised, "will add ten years to your life." For myself, I fear that they are too time-consuming to find many devotees. But at least some simple movements may advantageously be practised daily before arising. These would include a rhythmic stretching of the arms upward and the legs downward for a few minutes, then a few minutes of slow, deep breathing, followed by muscular relaxation as complete as one can make it.

Such exercises will undoubtedly help to prepare both body and mind for the working day. Especially will they benefit those who find it difficult to rouse themselves to a satisfactory degree of efficiency in the first hours of the day. And the exercises will be of still greater benefit if, after they have been taken, the exerciser is careful to get out of bed the right way.

Most people take it for granted that it does not matter in the least how they get out of bed. Actually, getting out of bed

may be made a process of real helpfulness in point both of health and efficiency. Recently this has been rightly emphasized by Doctor L. F. Fuld, an able exponent of personal hygiene for business men and women. Here is his formula for getting out of bed to best advantage:

"When you start to get up, do not turn over on your side and roll out of bed. Get some benefit from the movement. Holding your hips with your hands, and catching your toes at the bottom of the bed, rise to a sitting position without helping yourself at all with your hands. You may find this movement somewhat difficult at first, because in performing it you use the muscles of your abdomen, which are seldom used by you during the day. In most of us these muscles have become through disuse a mass of fat. When exercising daily they become smaller and firmer, and the size of the waist is reduced by the removal of this fat.

"If your abdominal muscles are weak it may be necessary for you to help yourself at first by placing your hands on the bed instead of on your hips and pushing yourself up. This makes the movement much easier and also much less beneficial. This device should, therefore, not be resorted to

unless absolutely necessary, and the hands-on-hips position should be used as soon as possible."[1]

Try the suggested before-rising exercises. Adopt the Fuld method of rising. The results may surprisingly gratify you.

[1] *The New York Medical Journal*, vol. 106, p. 1033.

GET UP WITH A SMILE

YOU tell me things have not been going well with you lately—that you are nervous, easily tired, easily irritated. You have been to the doctor, but he has found nothing organically wrong with you. He has not even found it necessary to modify your diet. You yourself feel that the trouble is more mental than physical. You are worried by business conditions, the high cost of living weighs on your mind, you dread the postman's ring. You appreciate that worry will not mend matters for you. But what are you to do? If you could only afford to get away from everything for a while, you feel that you would be all right again. But you cannot leave your work. There is certainly one thing that you can do, at your own home, that may avert the nervous breakdown you fear is coming. It is a very simple thing—get up with a smile every morning.

GET UP WITH A SMILE

"What!" I hear you say incredulously. "Get up with a smile! When it seems to me there is nothing in life to smile about!"

That is precisely the point. At present you do not smile because you are not cheerful. But if only you will force yourself to smile, you will end by becoming cheerful. Mind and body, remember, are interdependent. Every mental mood a man experiences finds expression in the muscles of his body, more particularly in the muscles of his face. On the other hand, it has been proved by repeated experiments that if a man deliberately assumes the facial expression of a mental mood, he will actually develop in himself that mental mood. Let him look angry, and soon he will begin to feel angry. Let him look sad, and sadness will gradually take possession of him.

Apply this fact to your own advantage. What you want to do is to make yourself feel more cheerful than you now feel. For that purpose, practise smiling. Especially, practise smiling the first thing in the morning. Don't let yourself start the day looking sad. No matter how "blue" you feel, force

a smile to your face when you get out of bed. Think of something funny, if you can. Anyway, force yourself to smile. Jump into some clothes as quickly as possible, go to your looking-glass, and smile at yourself in the looking-glass. It may seem absurd to you, but smile away. Keep on smiling all through your dressing.

The odds are—I am tempted to say, the certainty is—that the very first day you do this, you will go downstairs feeling more genial than you have for a long time. If you do—and I believe you will—a great step forward will have been taken by you. For you will have started the day right. And to start the day right—to start it with a smile, and in a mood of at least semi-cheerfulness—means more than half the battle to a person in your condition. The mood of the morning often determines the mood of the entire day. You know the old saying, "He must have got out of bed the wrong side this morning." Make it a point in your case to get out of bed the right side every morning, which means, get out of bed with a smile.

After you have dressed and gone down-

stairs with a smile, there is one simple precaution you can and should take to help keep the smile on your face. Make it a rule not to read your morning mail until half an hour after breakfast. For that matter, this is a rule which could be adopted to advantage by everybody, not alone by the tired and depressed.

However practiced a person may be in emotional control, there is always a chance that the morning mail will include some letter that will cause irritation, fear, worry, or some other unpleasant emotional state. If such a letter is read before or during breakfast, and any degree of nervous excitement is thereby created, a harmful effect is sure to be produced on the appetite and the digestion.

This is a fact that has been experimentally demonstrated in many physiological laboratories. Always, it is found, nervous excitement interferes with the digestive process. But, after all, we do not need to go to a laboratory for a demonstration that nervousness causes indigestion. Everybody can recall digestive disturbances following the

receipt of bad news, especially of bad news coming in the early morning.

At that time of day disturbing letters are most likely to cause nervous excitement with consequent unpleasant bodily effects, for the reason that, before breakfast, the human system usually is in its lowest physiological state. As one medical man has put it:

"In the early morning the temperature of the body is lower than during the rest of the day; all the nervous vitality is below the normal."

Half an hour after breakfast things are much better. Therefore postpone the reading of your morning mail, with its possibly disquieting news, until half an hour after breakfast. You will then be physically braced up, will have more resistive power, and will have avoided the risk of working yourself into such a state of mind that it is impossible for you to eat, let alone digest, your breakfast.

If, however, you feel that you cannot adopt this rule, if you are of such a temperament that the delay itself will excite and fret you, here is what I would suggest:

GET UP WITH A SMILE

Get up earlier in the morning, and have your breakfast hour changed, so that you may finish breakfast half an hour before the letter carrier gets to the house. The earlier rising will not hurt you. It is likely to do you good. Certainly it will help to protect you against the untoward results of bad news coming before breakfast.

DRESS WELL TO BE WELL

A VOLUME might be written on the relation between clothes and health. Few things are of more importance to well-being than the kind of clothing a person wears. It is not a question merely of wearing clothes that are warm enough or cool enough, according to season and weather. This is only one of the fundamentals of dress hygiene. Unfortunately, it is the only one to which many people give sufficient attention—and some there are who do not give sufficient attention even to it.

Of equal importance is the fit of one's clothing. It should be an unbroken rule not to wear clothing that fits too snugly. This applies to all articles of clothing. Coats, waistcoats, hats, corsets, belts, neckwear, garters, shoes, if too tight affect the health adversely by reason of their interference with the circulation and with the normal functioning of the organs they cover.

Note that this unfavorable effect extends to the mental as well as the physical health. There is both a direct and an indirect reaction on the functioning of the brain when the circulation of the blood is disturbed as it always is by over-tight clothing. The discomfort caused by sensations of pressure is of itself sufficient to impair mental vigor in some degree. Add to this the direct influence of circulatory disturbance, and it is easy to understand why tight clothing is a handicap on efficiency and health of mind. Also, clothing made of non-porous material is unhygienic. Fisher and Fisk do not exaggerate when they say in "How to Live":

"The question of clothing is closely related to the question of ventilation. In fact it is a reasonable inference from modern investigation that air hygiene concerns the skin quite as much as the lungs. Therefore the hygiene of clothing assumes a new and hitherto unsuspected importance. . . .

"Loose, porous underclothes are already coming into vogue. But effective ventilation, namely such as will allow free access of air to the skin, requires that our outer clothes—including women's gowns and men's

coats, waistcoats, waistcoat-linings, and coat-linings—should also be loose and porous.

"Here is one of the most important but almost wholly neglected clothing reforms.

"Most linings and many fabrics used in outer clothes are so tightly woven as to be impervious to air. But porous fabrics are always available, including porous alpacas for lining. To test a fabric it is only necessary to place it over the mouth and observe whether it is possible or easy to blow through it."

While paying due regard to the warmth, fit, and texture of clothing, it is also important to keep one's clothing clean and neat. Dirty, untidy clothing, as everybody knows, makes a disagreeable impression on the minds of all who see it. It prejudices them against the wearer. Even more important, it prejudices him against himself. With or without his appreciating the fact, it lessens his self-confidence, makes for timidity, and has a generally depressing effect. The result is a lowering of his vital forces, in conformity with the law that depressed mental states slow down the whole bodily activity. When, on the other hand, a man has the conscious-

ness of being well dressed, there is a resultant toning up of his physical organism. In consequence work can be better done, success is more likely to be won, and life is likely to be longer as well as happier and more prosperous.

KEEP YOUR MOUTH CLEAN

IF you want to be well, and if you want to think well, keep your mouth clean. This is a rule of personal hygiene on which medical men are putting ever greater stress. And keeping the mouth clean means more than merely cleaning the teeth regularly. Though, to be sure, cleaning the teeth regularly is indeed of utmost importance, from the standpoint of mental efficiency as well as health. Teeth that are not kept well cleaned are teeth that decay. In the process of decay they become laden with disease germs. Often they become abscessed, with pus germs of special virulence. By absorption, and by being swallowed along with the food that comes into contact with the decayed teeth, these germs get into the stomach and into the blood. Indigestion results. Also there results some form of poisoning of the blood that circulates to the brain.

Fed by poisoned, impure blood, the brain works badly.

For this reason the man who wants to think clearly, alertly, vigorously, needs to keep a tooth brush in commission. And he needs to make periodical visits to the dentist, to have his teeth examined and given a more thorough cleaning than ordinary brushing can effect. These periodical visits should be made at least once every six months. Some men, whose teeth are peculiarly subject to decay, ought to make such visits oftener, once every two or three months.

Decayed and abscessed teeth, indeed, may actually undermine both the mental and the physical health. Not infrequently, there is an unsuspected relationship between them and serious nervous disorders, as was first emphatically brought out more than ten years ago by the late Doctor H. S. Upson, of Cleveland. Doctor Upson's interest in the subject was an outgrowth of observations made by him as a specialist in nervous and mental troubles. Among his patients were some victims of nervous insomnia whose sleeplessness was not attributable to

any of the usual psychic causes. One, a man of sixty, had been an insomniac for more than thirty years. A thorough medical examination revealed no organic affection that might be responsible for the inability to sleep. X-ray pictures of his teeth were then taken. These pictures showed that, though there had been no toothache whatever, many teeth were badly diseased. Two were very loose, set in pus pockets, and had at some time been ulcerated. Two others had abscesses at their roots. The teeth most diseased were extracted, the others treated. Soon afterward the patient began to sleep soundly every night without further treatment of any sort.

Finding in other cases the same connection between dental disease and insomnia, Doctor Upson extended his researches. Before long he obtained evidence that not only decayed and abscessed, but also impacted, or misplaced, teeth were at times productive of serious mental and nervous symptoms. Several cases of seeming insanity were cured by him with the aid of an expert dentist. Bad boys, even bad adults, proved more amenable

to moral suasion after the extracting of abscessed or impacted teeth. Numerous cases of nervous restlessness, uneasiness, and irritability were cured by the same means. Even certain dipsomaniacs lost their craving for drink after Doctor Upson turned them over to a dental surgeon for the treatment their diseased teeth needed.

Before and since the death of this ardent investigator, other earnest researchers, particularly in psychological clinics, have reported similar results. To-day it may be said to be definitely established that teeth are frequent offenders in causing nervous stress that may lead to mental or moral as well as nervous disorders.

Moreover, besides taking good care of the teeth, good care must be taken of the mouth in general. The reason for this is well stated in the words of Doctor Eugene L. Fisk:

"Tartar often forms on the horny projections on the root of the tongue, and a condition of sepsis develops in this region which is often responsible for foul breath. The tonsil, supposed to be a defender of the body

from infection, is, as a matter of fact, in most cases a menace because it is seldom in a sound physiological condition. The end-amebas, supposed to be a factor in pyorrhea, have been found in the recesses of the tonsils. Streptococci frequently settle there and give rise to acute rheumatism and other troubles at distant points."

More specifically, writing in the *Journal of the American Medical Association*, Doctor Oliver T. Osborne, professor of Therapeutics in the Yale University School of Medicine, enumerates the following disorders that may be caused by decayed teeth and other foci of mouth infection:

"Chronic invalidism may be caused by mouth infection.

"The blood pressure may be raised or lowered by mouth infections.

"The thyroid gland is frequently enlarged, and may hypersecrete or hyposecrete in these infections.

"Serious disturbances of the blood, heart, kidneys, stomach, intestines, and joints are frequent from mouth infections.

"Glycosuria can be, and perhaps true *diabetes mellitus* may be, caused by mouth infections.

"Serious distant focal infections may occur from mouth infections.

"Serious brain and nerve disturbances, as well as neuritis, may occur from mouth infection.

"Ulcer of the stomach, pyelitis, appendicitis, and chronic colitis may be caused by *pyorrhea alveolaris* and mouth infection.

"Pneumonia, especially that which follows influenza, may frequently be caused by pneumococci long carried in the patient's mouth."

Doctor Osborne adds:

"No treatment of these conditions will be of any avail until the mouth is made clean."

Manifestly, prevention being always better than cure, regular cleaning of the mouth and teeth is most important. Fisk recommends, especially as a preventive of pyorrhea, a mouth wash made by adding two drops of fluid extract of ipecac to a half glass of water. This is to be used as a rinse and gargle the last thing at night. Water itself, used regularly, is an excellent mouth wash.

DON'T STAGNATE

EVERY human life should be like a river. The river begins as a tiny brook, creeping its way through long grass, or through the dark, obscure forest, to an unknown goal. As it flows it gains in strength and speed. It comes into more open country, rejoices in the sunlight, darts merrily down a small incline, sings over the pebbly gravel. A little later, still growing, it becomes robust and strenuous. It dashes recklessly and triumphantly against obstacles. It throws itself headlong from rocky steeps. It brushes aside everything that would hem in and restrain it. Then, broadening, it quiets down. It allows its strength to be turned to useful purposes. It no longer flings in and out, impatient at the least delay. Nearing its goal it grows ever more placid. The speed with which it coursed when it was a mountain stream is its no longer. But it still flows.

This, I say, is a picture of every human life as it should be. Alas, there are many human lives it does not at all resemble! The brooks of these lives do not gain in strength and power. They do not run a profitable course. They do not excite admiration as they flow, ever flow, to their merging with the great sea. No. Somehow they get lost *en route*. They run into miasmatic places. They lose their ability to progress. They meet an untimely, inglorious end in some noisome swamp, where they stagnate.

How is it with your own life? Are you flowing onward, or are you stagnating?

The brooks have no choice. Forces external to them determine whether they shall grow into splendid rivers or perish in stagnant ponds. It is different with you. External powers, to be sure, do have a part in the shaping of your destiny. But it is not an all-decisive part. The arbiter of your fate is always you. So long as a vestige of will power remains with you, it is possible for you to prevent yourself from

stagnating—nay, to escape from stagnation if you have fallen into it.

It is essential, of course, for you to recognize when you are stagnating. And this is something that many men fail to do. It is not merely the wicked man, the dissipated man, or the idler, who falls a victim to stagnation. There are good men and industrious men who stagnate without knowing it. To state the truth in a few words, every man stagnates who ceases to make any real effort to grow in knowledge, skill, and productivity that shall be of benefit to himself and to the world.

This is true of all vocations in life. Whatever a man's business, constant self-improvement is possible to him. And if he stops striving for self-improvement he stagnates.

Many men show that they are stagnating by their failure to make headway in the vocation they have chosen. They allow themselves to be satisfied with what they have attained. They deceive themselves into thinking that they have done well enough, and certainly have gone as far as they can. This is a mistake. They can

always go further, if only they will try. And they must try if they would live life as God meant them to live it.

The same holds with men who have climbed to the very pinnacle of business success. They, too, stagnate if they do not continue striving for self-improvement.

What, then, is the test? How is a man to know whether he is stagnating or not? By self-examination, candid and thoughtful. You can tell, I can tell, any man can tell if he will be honest with himself. And honest self-examination on this point ought to be frequent. For it is easy, so easy, to slip into habits, to acquire points of view, that mean stagnation.

MENTAL GYMNASTICS

"I REALIZE," says a correspondent, "that in mental concentration is mental power. But how are those of us to develop concentration who are weak in it?"

Mind control, like control of any bodily organ, increases with practice. For persons so deficient in mind control that they have difficulty in concentrating even on matters relating to their business I recommend a simple exercise devised by Doctor Charles H. Ring.

"When you feel," Doctor Ring says, "that your thoughts are getting the better of you, and that you cannot hold on to one thought for any length of time, just shut your eyes and imagine a large, black disk in front of you. At first you will see in your mind's eye myriads of thought forms coming into this disk from all directions. Experiences that you have recently had will take form and push themselves toward the centre of the disk. You must throw out these

thought forms as soon as they enter, and, if you can get the space cleared, don't let any of them pass the circumference. Keep a perfectly blank disk in front of your mind's eye. If you can keep your mind in this blank, passive condition for a few seconds, and can feel that your mind is in a peaceful and quiescent state, then it is time to bring up before your mind's eye the object upon which you want to concentrate your mental force.

"However, to obtain satisfactory results, you must concentrate in a very calm and quiet manner. The thought vibrations must be harmonious. It is very much like using a telephone. If you get right up to the instrument and talk as loud as you can into it the person at the other end of the line will not be able to understand you at all. But if you talk moderately and in a natural tone the person at the receiver will hear every word distinctly, provided, of course, that the line is in good working order."

Similarly with the mental exercise prescribed by Doctor Ring.

It will not do to undertake it in a strained, impatient, intense way. Go at it slowly, calmly, patiently. Close your eyes, sit back in your chair, relax physically, and

picture to yourself the imaginary black disk.

When the mind begins to wander, and the undesired thought forms emerge into your consciousness, quietly use your will to call up and hold the disk once more. Let the imaginary disk be at first your sole object of concentration. Practise this exercise daily, though never so long that you become mentally exhausted.

For some days, to be sure, mental fatigue may soon beset you. But you will gradually find it less and less tiresome to hold the disk before your mind's eye—and less tiresome to concentrate on anything else that is of practical importance to you. For your mind will be submitting more and more readily to your will. Concentration of thought instead of scatteration will be more and more habitual with you.

As additional aids in the development of concentration, here are a few other exercises in mental gymnastics, devised by a Swiss physician, Doctor Roger Vittoz. I give only their essential features:

To begin with, draw the letter "I" large on a sheet of paper. Then repeat the word

"I" aloud. Shut the eyes, and again say the word "I," at the same time calling up in fancy the letter "I" as it appeared on the sheet of paper. Repeat this exercise three times, taking a brief rest interval between each repetition.

Next imagine that you see in front of you a figure "8" lying horizontally. In fancy follow the curves of this figure, slowly and rhythmically. Also in fancy enlarge it inch by inch until it seems to you really enormous. Try to hold this giant "8" before your mind's eye. Again rest, then pass to the third exercise.

This consists in imagining that you see a figure or object to the right of a central spot and another to the left of it an equal distance from the spot. Dwell mentally on one object a few seconds, then on the other. After this imagine one object has moved above the central spot, the other below it. Mentally contemplate the objects in their new position. Rest as before and conclude with the following exercise:

Think of some abstract idea, such as peace, goodness, contentment, etc. What-

ever idea you select, meditate about it, thinking of what it means to the world, what it means to you personally, how much you would like to have it, and so forth.

This last exercise, according to Doctor Vittoz, not only increases the ability to concentrate, but is of strong suggestive value to the one practising it. Unconsciously it tends to make him strive earnestly to develop in himself the quality on which he is meditating.

And, as in the case of Doctor Ring's method, before beginning these Vittoz exercises, be sure to seat yourself in a restful position, free from all strain. It is best to perform all of the exercises with the eyes closed. No excessive amount of time need be given to them. But, if possible, they should be done at the same hour each day and should be practised regularly every day. Regularity is indispensable if the best results are to be obtained.

WHY WAITING TIRES

AS most of us know from frequent experience, waiting for an appointment, a train, or a street car is one of the most tiresome things in the world. It is literally as well as figuratively tiresome. Sometimes it causes feelings of a real exhaustion. Said a friend to me:

"I feel as if I wanted to crawl into bed and stay there for a week. I'm more tired to-night than I have been for months. Yet I haven't really done much work to-day. The trouble is I had to call at a number of offices, and at nearly every one the man I wanted to see was out. I had to wait for from ten minutes to half an hour in each place.

"I notice that whenever I am thus kept waiting to any extent I am always unusually tired when night comes. I wonder what the 'why' of that is."

The "why" of it is a very simple matter.

When we have to wait for anybody or anything, we instinctively tend to put ourselves in a state of expectant attention. We are on the alert to act at the awaited moment. This means that mentally we assume a tense attitude. Physically also we assume an attitude of tenseness. Every muscle of the body becomes more or less contracted. Now, our muscles cannot be held contracted for any length of time without the expenditure of an appreciable amount of nervous energy. The longer we have to wait the more nervous energy we use up.

And, even if we have to wait only a short time, we may use up much nervous energy because of the mental as well as the physical attitude of tenseness. For mental tension, like physical, can be maintained only at the cost of nervous force. If we worry over the delay, if we fuss and fume, and stride up and down impatiently, the expenditure of nervous energy becomes correspondingly greater.

A naturally "nervous" person, indeed, if obliged to wait for only ten or fifteen minutes, may by his tension and restlessness so fatigue himself as to give marked evidence of nervous

exhaustion in the irritability he displays when his waiting is over. Yet it is not absolutely necessary that waiting cause nervous exhaustion and irritability. It never causes these in persons who know how to wait right. To wait right is consciously to adopt an attitude of mental and physical relaxation. Instead of standing or sitting tensely while waiting, stand or sit in a state of muscular relaxation. Let the whole body become limp. Don't worry about the delay. School yourself to pick up a newspaper or magazine and to read this calmly. Or meditate about something so agreeable that the feeling of expectant attention will be completely suppressed.

This may be hard to do until one has faithfully practised it through many periods of waiting. But it can be done. And once the habit of relaxing while waiting has been acquired, the fatigue so commonly caused by waiting will no longer be experienced. Instead, nervous energy will be saved for future use to real advantage.

Thus the double benefit will result of avoiding painful sensations and of increasing one's personal efficiency.

MIRRORS AND NERVES

MIRRORS are useful and necessary household articles, but there are times when it is just as well to avoid using them. And there are certain people—the nervously afflicted—who should use them scarcely at all. I am inclined to advise all persons suffering from "nerves" never to look into a mirror except to practise smiling at themselves in it.

The more they use mirrors for any other purpose, the more nervous they are likely to become. For the mirror will show them—or they will think it shows them—indications of ill health which confirm them in their nervous fears. By way of illustration let me tell you a little story.

It concerns a nervous man who took a journey from Boston to New York, via the Fall River Line. He had been needlessly worrying about his health, and was suffering from a slight attack of nervous indigestion when he

left home. By the time the boat train reached Fall River he was feeling much worse than when he started. As he stepped on board the boat he fancied that several people looked at him curiously. This alarmed him. Hurrying to his stateroom his first act was to stare at himself in the mirror. As a matter of fact he was well nourished and of good color, but he imagined that the mirror revealed to him a face haggard and pale. Trembling he sat on the edge of his berth, wondering what he should do. He felt thoroughly ill. After a little, the boat having meanwhile started, he made his way to the purser's office.

"Can I catch a train back from Newport to Boston?" he inquired.

"And why do you want to go back to Boston?" demanded the purser, who had known him for years.

"Because I don't feel well."

"You look all right. Anyway, it would be a close connection, and we'll probably be too late to make it. Go ahead and finish your journey. I wish I looked as well as you do."

It was good advice, and it helped the nerv-

ous man really to feel well—until, when going to bed, he looked in the mirror again. Then he passed a feverish, restless, agitated night.

This is the way mirrors act on nervous patients in general. And the worst of it is that many such patients have almost a mania for looking into mirrors. They peer at themselves every chance they get. Usually they gain nothing from the peering except increased anxiety about their health. They would be better off if they never saw themselves in a mirror. They would be still better off if only they would make up their mind, every time they did look into a mirror, to force a smile to their lips.

Mirror drill in smiling is something every nervous patient could practise to advantage. For, as I have already called to your attention, smiling itself helps people to feel well. This is a truism of everyday observation as well as of scientific experiment.

So smile, my nervous friend, when you catch sight of yourself in a mirror. Or else keep away from mirrors altogether. They are helpful only to the healthy-minded. They are dangerous to you.

FIND JOY IN DUTY

ONE of the hardest, yet one of the most important, things is to find a real pleasure in doing one's duty toward other people. It is hard because it usually involves sacrifice, renunciation. Yet duty unwillingly performed reacts badly on both the one performing it and on the person or persons in whose interest the sacrifice is made.

"However painful it may be, however hard the first renouncement," the philosopher Dubois has justly insisted, "duty should be accomplished joyfully. From the time one's consent is given, all suffering should disappear. Doubtless in the course of a life consecrated to duty, hesitations may arise and reawaken the pain of renouncement when decision has to be made again. When we have succeeded in making our choice, tranquillity should again result.

"The idea of duty is not complete, not understood, as long as the least idea of drudgery is mixed with it. We cannot

benefit by a sacrifice made for us when we feel that it is not made willingly."[1]

Let us take this conception of duty home to ourselves, and ask ourselves how far we live up to it.

We have those who are dependent on us—children, perhaps, or parents who are infirm and require watchful care. Do we find joy in sacrificing for them? Or are our sacrifices made in reluctant resignation? If the latter, we may be sure of two things: First, that those for whom we sacrifice perceive our attitude and writhe under it. And, second, that the bitterness in our mind has a corroding effect on us, physically no less than mentally.

We cannot escape the fundamental psychophysical law of our being.

If we harbor gloomy, depressing, discordant thoughts, our physical processes slow down and work badly. Bitterness of mind, from whatever cause, gives rise to all manner of physical troubles. Do our duty unwillingly as a habitual thing, and we need not be surprised if headache, sleeplessness, dyspepsia,

[1] Paul Dubois's "Self-Control and How to Secure It," p. 140.

and other symptoms of ill-health eventually develop. There are not a few "nervous invalids" whose troubles are to a large extent the product of mental conflict due to reluctance in performing duty.

Nor, unless we are utterly without a conscience, can we escape these unfavorable physical reactions by refusing to make the sacrifices duty indicates. The knowledge that we have run away from duty, that we have evaded the moral imperative, will itself occasion in our minds discordant thinking, with resultant injury to our physical health.

There is only one sensible, one right, course to pursue. It is to recognize our responsibilities and accept them in a spirit of thankfulness that we are able to be of some real service to other people. Thus, and thus only, will we be doing our duty aright.

SELF-ANALYSIS

"WHAT are the real effects of self-analysis?" the question was put to me recently. "Some authorities say self-analysis is helpful, others that it is hurtful. Which statement is correct?"

Both statements are correct. It all depends on exactly what is meant by self-analysis.

When an authority says that self-analysis is hurtful he has in mind a habit of continual watchfulness with regard to one's bodily sensations. This kind of self-analysis is one of the most hurtful things in the world.

We are so built that our physical mechanism—heart, stomach, liver, lungs, and the rest—works best if we do not try to watch it working. If we try to watch it working, and especially if we let ourselves worry lest it work badly, then indeed it begins to work badly. It is like a nervous man who becomes awkward the moment anybody pays attention to what he is doing.

Unhappily, there are many people who indulge in this wrong kind of self-analysis. For example, every time they eat many people think overmuch of their stomach. They wonder if it will behave well. They conjure up all sorts of unpleasant pictures having indigestion as their central feature. The poor stomach resents this excessive attention. Left to itself it would have taken proper care of the food put into it. But now it begins, so to speak, to lose confidence in itself. It functions feebly, and painful sensations result. Even then little harm would be done if only these sensations were ignored. But no. There is now a firmer fixing of the attention on the luckless stomach. Whereupon the stomach grows fretful, irritable, and a typical case of chronic nervous indigestion is the result.

In the same way nervous heart trouble, nervous headaches, and so forth may be produced, and indeed frequently are thus produced.

Decidedly, this kind of self-analysis ought to be avoided.

The case is different with self-analysis

directed to the workings, not of the body, but of the mind. Success and happiness in life depend on right acting, and right acting depends on right thinking. Right thinking, in its turn, depends largely on right desiring. There are desires that cripple, and there are desires that enlarge. There are mental attitudes that promote a man's progress, and mental attitudes that make progress absolutely impossible.

Most men—all men who have been educated properly—know what these helping and hindering desires and attitudes are. But not all men take the trouble to examine themselves from time to time as to their personal adherence to the best standards of desiring, thinking, and acting. The great majority, in fact, simply muddle along without personal scrutiny of any sort. When they fail in life—as many do—they are at a loss to account for their failure. Self-analysis could have saved these men—self-analysis made soon enough, and with special reference to their modes of mental and moral action.

Just how am I behaving? Are my motives good? Do I really think? Or am I drifting

along, wasting my life? What are the special weaknesses I need to overcome? These are questions all of us can and should frequently ask ourselves, and we should try to answer them candidly. This is the kind of self-analysis the authorities approve—the kind that is as helpful as the other kind is hurtful.

MUSIC AND HEALTH

IT is a salutary practice to have music in the home several evenings a week. I am tempted to suggest having it almost every evening, for at least half an hour after the evening meal. For music, if we be at all fond of it, has remarkably beneficial effects. It does much more than give enjoyment to the mind. It influences helpfully even the internal organs and processes of the body.

Listen to this bit of testimony from an observant physician:

"Voltaire, that witty critic, when he said that our purpose in going to the opera was to promote digestion, proclaimed an established truth, of the full meaning of which he undoubtedly had no idea. If you listen to good music after a meal, although you may be less sensitive to its influence than at other times, you will feel much better for it. My own experience is that I never digest my food better than when I listen after dinner to some opera or symphony."

In this there is nothing mysterious. Music that is thoroughly enjoyed tranquillizes the mind. It creates a pleasurable mood, devoid of any irritating emotional excitement. Such a mood is pre-eminently favorable to the proper functioning of the organs of digestion. If for this reason only, all of us may well have some music in the evening. It is particularly to be recommended to those in a nervous condition or beset by business or other cares.

Music, in fact, is known to have effected some truly remarkable cures in cases of functional nervous and mental disease. Thus, an American physician, travelling in Europe with a friend afflicted with melancholia and showing suicidal tendencies, found it impossible to improve his friend's condition until one evening they went to hear some Strauss music in Vienna. Then, to his surprise and satisfaction, the physician noticed that his friend displayed a slight revival of interest in life.

"I was not slow," he relates, "in following the indication. We became assiduous devotees of the divine art as represented by the waltz king. The faint dawn of intellectual

life brightened. We gradually enlarged our scope, and included grand opera and other musical entertainments. From this time improvement was steady. The patient would sometimes relapse into apathy. But the fits of gloom became less frequent and of shorter duration, until the cure by music, happily begun in Vienna, was complete, and he returned home sane of mind and sound of body."

Ponder also, if you please, another impressive little story from real life:

Some years ago two Italian organ-grinders, travelling along a country road in New York, wandered into the grounds of a large institution, and asked permission to play. It was granted them, but meanwhile they discovered that the place they had entered was an asylum for the insane. Then the only thing they wanted was to get away—a desire vastly augmented by the angry glances and gestures of the patients who surrounded them. But the asylum superintendent ordered them to stay and give the unhappy inmates a little music.

No sooner had they begun to play than the patients quieted down as by magic.

Some clapped their hands joyfully, all listened with absorbed interest. So impressed was the superintendent, Doctor G. A. Blumer, by this unexpected beneficent effect that he organized an asylum orchestra to give regular concerts.

To-day music is a feature in the life of all well-ordered hospitals for the mentally ill. The discovery has been made that it makes the patients more tractable and is of real value in promoting their return to health.

To those in perfect health, as to those nervously or mentally ill, music is equally helpful. Its greatest value comes from the pleasurable emotional states which it creates. No other art appeals so strongly to the emotions. The man who has learned to love music has within his reach an unfailing source of joy. And the joy which music brings to him echoes through his whole organism, stimulating all the physical processes within him. As said above, the food he eats is more easily digested, his lungs work better, the quality of his blood is improved. From all this his brain benefits, being better nourished. Consequently he finds it easier

to reason, to remember, to plan, to execute.

You say you are not fond of music? Learn to be fond of it. You can learn, and it is well worth the effort.

FACTS ABOUT INSANITY

INSANITY constitutes an increasing menace to our national welfare. Of this there can be no doubt, in view of authoritative statistics regarding the necessity for spending an ever greater sum of public money every year for the care of the insane. On the other hand, there are many people who needlessly live under a cloud of fear that they are doomed to become insane. Numerous are the letters I have received, indicating the extent and poignancy of this morbid, unreasoning dread of insanity.

One correspondent, writing from Iowa, tells a pathetic story of a long personal fight against fear engendered both by the fact that insanity was in her family, and by the suggestion of neighbors who thoughtlessly voiced in her hearing their belief in the transmission of insanity by inheritance. Fortunately, instead of falling into a blind panic, she reasoned the situation out. She writes me:

"I have often said, when I heard people say of such ones, 'Oh, they inherited it,' that they certainly did not inherit the disease, or they would have had it when they were born. But they do inherit the liability to it. . . . I have always been nervous and ailing, I have feared insanity, and several years ago I came near losing my mind. But by studying myself and my environment, I gained knowledge and self-control enough so I have become much better."

The trouble is that most people, when attacked by fear of insanity, do not reason about it as calmly and determinedly as this woman has done. Instead, they begin to look for symptoms in themselves, they brood, they worry, and gradually their fear becomes transformed into a haunting obsession that they are certain to become insane. Then indeed they are on the way to complete breakdown, which may make necessary their detention in an asylum for the insane, perhaps for the remainder of their days.

As I write, the case of a young man of my acquaintance comes to mind. Until the age of eighteen he was in excellent health, physically and mentally. Then he became

strangely nervous, lost weight, and found it difficult to sleep. Rest and tonics did him no good, and he failed to benefit from consultations with competent physicians. They could not guess a fact which he persisted in keeping to himself, knowledge of which would have enabled them to help him. This was the fact that he had become obsessed with the belief that he was doomed to be stricken with epilepsy, as a near relative had been. Night and day this thought was with him until finally, in a moment of desperation, he attempted to kill himself. Then, in truth, his mind was wrecked, though not permanently. But it was not until after long and bitter experience of asylum life that mental health returned to him, and he was able once more to take his place among other men. These wasted years of his life might have been spared to him had he frankly confided to the first physician to whom he went the harrowing fear that was in his mind. This is the wisest thing that any man or woman can do, if tormented by a similar fear of insanity.

Most victims of this obsessive fear do

exactly as my acquaintance did—they keep to themselves the dread they feel, confiding it to no one. What they should do is to go without delay to a physician, preferably an expert in nervous and mental diseases, and tell him what it is they fear. In nearly every case, even if there be insanity in the family, their fears are groundless, provided they take certain precautions as to the mode of life they live. The expert can give them the reassurance they need, and can instruct them in the right mode of living.

What, then, are the preventive measures which should be taken to guard against mental breakdown? Here, briefly, are the principal recommendations of the best authorities:

Lead a sexually clean life. Sexual immorality often results in the contracting of a germ disease, syphilis, directly responsible for one of the worst forms of insanity, paresis, or so-called softening of the brain. Not all who contract syphilis become paretic. Yet so large a number do that paretic patients account for ten to fifteen per cent. of the population of all hospitals for the

insane. And they are patients classified among the hopelessly insane. Wherefore, in the words of one authority:

"Over the door of every immoral resort might truthfully be written, 'Incurable insanity may be contracted here.' "

Avoiding habits of sexual wrongdoing, also be chary in the use of alcoholic drinks. If there is any history of insanity in your family, total abstinence from alcohol is the only safe course.

"Alcoholic insanity," I quote from Homer Folks, "may be brought on by the regular use of alcohol, even in 'moderate' quantities not producing intoxication. Statistics as to the number of cases in which alcohol is the direct cause necessarily vary in different localities. Fully thirty per cent. of the men and ten per cent. of the women admitted to the New York State hospitals for the insane are suffering from conditions due directly or indirectly to alcohol."

And as a further preventive of insanity, keep up the resistive powers of the body by leading a hygienically decent life. The hygienically reckless are liable to be attacked by diseases such as tuberculosis, kidney

disease, influenza, and diseases of the heart and arteries which sometimes have mental breakdown as a remote effect.

Finally, and most important, practise mental as well as physical hygiene. In especial, do not let your emotions run away with you. Again I quote from Homer Folks:

"The average person little realizes the danger of brooding over slights, injuries, disappointments or misfortunes; or the danger of lack of frankness, or of an unnatural attitude toward his fellow men shown by unusual sensitiveness or marked suspicion. Yet all these unwholesome and painful trains of thought, if persisted in and unrelieved by healthy interests and activities. tend toward insanity.

"Wholesome work relieved by periods of rest and simple pleasures and an interest in the affairs of others are important preventives of unwholesome ways of thinking.

"We should train ourselves not to brood, but honestly to face personal difficulties. We should not hanker after the impossible, but learn to get satisfaction from what is at hand. We should not give ourselves up to day dreaming, but try to do something, no matter how small it is."

These are preventive measures that everybody ought to adopt. Most of all should they be adopted by those predisposed to mental maladies by an unfortunate heredity.

THE NERVOUS EGOTIST

AGAIN and again, when speaking of the causes and nature of hysteria, neurasthenia, and other functional nervous maladies, I have warned against undue thinking of self. Also I have insisted that in many cases self-forgetfulness is all-important in a cure of nervous disorder. Now comes an eminent specialist in the treatment of these disorders, Doctor Boris Sidis, and insists that self-centredness in the form of extreme selfishness is always a dominant trait of the nervously afflicted.

Voicing his conclusions with almost brutal frankness, but with an evidently earnest desire to help nervous patients win their way back to health through a better understanding of themselves, Doctor Sidis says in his book, "The Causation and Treatment of Psychopathic Diseases":

"For many years, day after day, and night after night, I lived with patients who were

under my care, observation, and treatment. One trait always revealed to me the predominant characteristic under the constantly changing symptom-complex, and that is the extreme selfishness of the patients. There is no greater egotism to be found than in the typical cases of psychopathic affections.

"The psychopathic patient does not hesitate a moment to sacrifice to his 'affection' father, mother, brother, sister, husband, wife, lover, friend, and children. The patient has the conceit and vanity of his great worth in comparison with other people. The world, and especially his family, friends, and lovers, should offer their happiness and life for his comfort. The patient's whole attitude is concentrated on himself, or more especially on the symptoms of his psychopathic malady. Whatever the symptoms be, permanent or changing, the patient's demand is to have others sympathize with his illness, to have them realize the tearful agonies which he undergoes. The selfishness of the patient is exacting and knows no bounds. The whole world is to serve him and be at his command. . . . As a matter of fact, every psychopathic patient is an egomaniac."

Reader, if you are among the nervously afflicted, weigh thoughtfully this description of your mental attitude. It may seem to

you cruel, hard, unjust, and false. You are sure you are not selfish like the patients of whom Doctor Sidis speaks. Perhaps you are not. Certainly I hope you are not. Yet I fancy that, if you analyze yourself honestly, you will be forced to confess at least that possibly you do keep your attention fixed a trifle too much on your nervous symptoms.

If you come to a realization of this, let me assure you that your chances for a cure are at once vastly increased. For the fact is that the symptoms would stop troubling you if only you stopped thinking of them. It is because you persist in thinking of them that they have the power to persist in harassing you. Shift your point of view a little. Build up an interest in something outside your symptoms, something so engrossing that you will henceforth have neither time nor desire to think of your nervous aches, pains, and discomforts. Then, decidedly, nobody can justly accuse you of being in any degree an egomaniac. What is more immediately important to you, you will no longer find yourself among the nerv-

ously disabled. You will no longer be obliged to run from doctor to doctor in search of a cure. Health resorts and sanatoriums will cease to levy on your bank account. You will be able to work as you used to work. You will be happy and you will be well.

WHEN YOU SEE A DOCTOR

WHEN you feel ill, so ill that you have to visit a doctor, there are certain facts which it will be well for you to remember and act on.

The first, and not least important, is to select for your physician a regularly qualified practitioner, graduated from a good medical school and having a good reputation not only as a doctor but as a man. Avoid "quacks" as you would poison. They may cure you, but the chances are that, from motives of self-interest, they will first so alarm you by a sensational diagnosis as to intensify and prolong your illness.

Having selected a good physician, place entire confidence in him. There are many people who go to the doctor with secret or openly expressed distrust. They "know" he cannot tell what is wrong with them, they "know" he cannot help them.

This attitude, which is born of fear and

worry, imposes at the outset a handicap which all the physician's skill may not be able to overcome. It raises a barrier between doctor and patient, and it does more than this. By keeping the patient's mind depressed it reacts unfavorably on his whole system, slowing up the functions of the various bodily organs, and consequently impeding, perhaps completely preventing, a return to health.

Your confidence in your physician, indeed, should be such that, if, after a careful examination, he tells you frankly that little is really the matter with you, that you need observe only certain hygienic and dietetic precautions, and that you do not require medicine at all, you will unhesitatingly accept his advice and act on it.

Here is where numerous patients make a great mistake. They are so convinced that they are seriously ill and that nothing can cure them but a powerful drug, that they instantly lose faith in a physician who tells them the truth and fails to write for them a queer sounding prescription. Yet the fact is that in many cases drugs are both un-

necessary and powerless, and if they are prescribed it is only because the physician knows that unless he administers them his patient will go to some "better" doctor.

Do not, then, virtually compel your physician to drug you when it is his belief that you will be as well off, if not better off, without drugs.

Also, when you go to the doctor make up your mind to conceal nothing from him that might help him to reach a correct conclusion as to the nature and cause of your illness. Remember that it is his business not to condemn you for any sins, faults, or weaknesses, but to help you. He is your friend and adviser, not a judge sitting in judgment on you. Everything you tell him will be held in sacred confidence. Reticence and concealment on your part may, for that matter, cause him to make a faulty diagnosis, perhaps to your lasting hurt. Thousands of men and women have needlessly perished because they were "ashamed" to reveal to their physicians facts which would have enabled the latter to take the proper corrective measures.

To keep cool, to have faith, and to hide nothing constitute, in fine, the proper course for you to pursue when you have to go to consult the doctor, or when the doctor comes to see you.

"Keep cool"—that is indeed of the utmost importance, and for several reasons. If you do not keep cool, if you allow yourself to get nervously excited, you are certain, for one thing, to develop physical conditions which may seriously mislead your doctor.

For example, when a person gets very nervous, his pulse-rate becomes abnormally increased. Also his blood-pressure rises. So great is the effect of nervousness on the blood-pressure that some authorities are to-day arguing that the taking of blood-pressure for diagnostic purposes is of little use unless it is taken at a time when a patient is manifestly free from nervousness. Similarly with the testing of urine. Analysis of the urine should give a doctor information that he could not otherwise obtain. But nervous excitement, by affecting the action of the internal organs, often makes urinary analysis deceptive.

Emotional control, then, must be regarded as of special importance in time of illness. The patient himself should keep as calm as possible, and those around him should so behave as to quiet rather than excite him. Let them take the attitude—absolutely justified in most cases—that they do not expect the doctor to find anything seriously amiss. The more they can comport themselves in a cool, matter-of-fact way, the less nervous the patient will be, and the greater the ease with which the nature and severity of his illness can be ascertained.

THE NATURE CURE

THE other evening I picked up Emerson Hough's "Out of Doors," with its wealth of hints for wilderness vacationists. In it I came across a sentence which I commend to the thoughtful attention of all who have discovered what happens when the nervous system goes wrong:

"For the nerve-broken man or woman the wise doctor would prescribe just one treatment—no drugs, no stimulants, just sunshine and sleep and oxygen and good food, and freedom from all care."

This, to be sure, is putting it somewhat strongly. There are nervous patients and nervous patients. Many need painstaking medical — and psychological — treatment if they are to be cured. But for the great majority of the nervously afflicted Mr. Hough's prescription is absolutely sound.

If you who read these lines happen to be a person whose nerves are "on edge," if you

find it hard to plan, to concentrate, to execute, if your stomach is upset and temper none too good, I urge you to make trial of this cure by nature.

Escape from your everyday environment, forget its problems, and go to a quiet place where you can have in abundance nature's medicine of sunshine and fresh air. If camping appeals to you, go into camp. Pitch your tent on a verdant hillside, or near the border of some glistening, tree-lined pond. If camping does not appeal to you, seek a home in a farmhouse or country boarding house, where good food is guaranteed.

Do you dread solitude? Persuade a friend to go with you, or, if you can afford it, take along an attendant familiar with the needs and the whims of the nervous. And when you reach your quiet spot, wherever it may be, keep out of doors as much as possible. Remember that the two great things you need are sunshine and fresh air.

Don't walk too much at first. Talk very little. Sleep whenever you feel inclined, on cot, or bed of boughs, in hammock, or in steamer chair. When awake, you needs must

occupy your mind, else the old worrying thoughts will crowd in upon you. Occupy it by studying the sky, the trees, the flowers, the myriad living things in the open spaces around you. Take along a few nature-study books that will assist in keeping up your interest and will tell you more about the life of the great outdoors than you have even suspected before.

Extend your observations as your strength increases. But never overdo. Exhaustion is a thing you must zealously avoid.

Be sure, moreover, to have a competent medical man look you over carefully before you go to your quiet place. There may be complications, physical conditions, that must first be corrected. Take the precaution, accordingly, of consulting your physician as to this. If he finds that no real hindrance is present—get back to nature as soon as you can, and let nature continue to minister to you until you once more feel really able to cope with the cares and tasks of the ordinary life.

But, you protest, circumstances do not permit you to adopt this programme. You

simply cannot escape to the country. You are too poor, you have duties and responsibilities you cannot leave to others. I am sorry that you are thus situated. Yet, to a certain extent, you can take the nature cure at home, even though you live in a great city. You smile incredulously

You have forgotten, have you not, that there are in your city such places as parks? You have forgotten that, if only you will, you can visit these parks daily, in the early morning or the late afternoon. There the air is fresher than in the crowded city streets. There, amid leafy bowers, you will discover that the crowded streets seem indeed remote.

Of course, if, visiting the parks, you persist in thinking of your daily work, your daily cares, nervous tension will still afflict you. You must in some way ease your mind and feast your soul. Let me offer a suggestion.

Go to a park, the most rural-looking park convenient to you. Find a quiet, shady nook in that park. Seat yourself comfortably on bench or grass. Then listen to nature.

Listen to the music of the rustling leaves,

the chirping birds, the humming, droning insects. Let them play for you their summer-long symphony of peace and strength and hope.

At first be satisfied with listening as you would listen to the music of a human orchestra. But when the desire comes—as, after a few visits, it is sure to come—begin to get acquainted with the individual performers in this greatest of all orchestras, the orchestra of nature. Study the trees, the flowers, the birds, the little flying and creeping things that make music for you. Learn to identify each of them. Buy nature-study books that will enable you to carry on intelligently this novel and fascinating pastime for your leisure moments.

Listening to nature in the park, studying nature in the park, you should ere long find nervous strain abating.

THE NERVOUS POOR

IN concluding this book I want to say a few words in behalf of a large class of unfortunate people for whom no adequate provision is at present made—people of small financial means who have become afflicted with functional nervous disorders of one sort or another.

For certain of these sufferers, as I have tried to make clear in the preceding pages, expert treatment of a special kind may be required. For others, virtually all that is necessary is a change in environment, with attention to details of dieting, exercise, ventilation, and habits of thought. In neither case does the patient who is poor get a fair chance for treatment. There are hospitals for the insane poor, there are none for the functionally nervous. Yet the latter far exceed in number the insane poor, whose sufferings are real, whatever the form their nervous disorder takes.

Even in the simplest cases of mild neurasthenia mental torture amounting to agony may be experienced. Still worse is the plight of a person who falls a victim to hysteria or to psychasthenia with its strange obsessive fancies.

Picture to yourself the torment that must be felt by a man or woman obsessed by a morbid fear of disease, and driven by this fear to all manner of peculiar acts as a means of avoiding infection. There are hundreds of people thus obsessed. In many cases, as previously stated, the afflicted ones incessantly wash their hands. I have had people write to me, declaring that they wash their hands as often as one hundred times a day. Still more numerous are the people who, tormented by secret fears of disaster befalling them, refuse to go out of doors or to stay alone in a closed room. For these unfortunates life holds little happiness.

"I know my fear is foolish," runs a typical statement, "but I cannot control it. I have reasoned with myself, argued to myself, all to no purpose. All the time it tortures me."

So with the innumerable victims of hys-

teria, that most singular of all diseases, with symptoms ranging from mental disturbance to every imaginable bodily ill—blindness, paralysis, pseudo-tumors, and what not. Perhaps totally incapacitated, these sufferers drag out a most miserable existence. Dire is the outlook for them and for all neurasthenes and psychasthenes unless they can afford a specialist's fee, or unless their disorder is so loosely rooted as to be curatively affected by simple, perhaps non-medical, healing agencies. They are not patients suitable for a general hospital, and the only special hospitals where they could be helped are high priced.

This situation must be changed. In an age when functional nervous disease is recognized as widespread, and by many is held to be on the increase, it is a disgrace, it is socially criminal, to leave the nervous poor to shift for themselves. Every municipality of any size—certainly all cities of twenty-five thousand population and upward—ought to have free hospitals for the functionally nervous. Also the State ought to establish rural sanatoriums, with ample grounds for the out-

door work and play that mean so much in the conquest of nervous troubles.

In the meantime the wealthy who are philanthropically inclined can here find scope for the exercise of really helpful beneficence. Even the endowment of rooms in private sanatoriums will mark a forward step of great importance.

Apart from the sufferings of the nervous poor, consider the economic burden their incapacity imposes on the nation. It is a burden that can be lightened, and should be lightened, by state action, by municipal action, and by the action of good citizens of wealth.

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